

MORMON DELUSIONS AND MONSTROSITIES.

A REVIEW
OF THE
BOOK OF MORMON,
AND
AN ILLUSTRATION OF MORMON PRIN-
CIPLES AND PRACTICES.
COMPILED AND EDITED
BY JOSHUA V. HIMES.

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MORMON BELIEFS AND MORAL PRINCIPLES

A. R. M. L. C. V.

BOOK OF MORMON

AN ILLUSTRATED HISTORY OF THE
MORMON PEOPLE

BY JORDAN V. HINES

PUBLISHED BY JORDAN V. HINES
OF THE MORMON CHURCH

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TO THE CHRISTIAN PUBLIC.

THE Scriptures assure us that in the "last days" false prophets and false teachers shall arise. But mark, there is no promise of any *true* prophets, as such; ALL that pretend to be prophets of the last times are FALSE ONES, profess what they may, Mormonism, Shakerism, Swedenborgianism, or any other *ism* depending on special prophecies of these *last-times* prophets. The following review and illustration relate to the latest form of deception by this class of prophets.

St. Paul predicted their rise, character, and destiny, as follows: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—(1 Tim. iv. 1, 2.)

"This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was."—(2 Tim. iii. 1-9.)

St. Peter confirms the above in the following words: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."—(2 Pet. ii. 1, 2.)

The review under the head of "Delusions," was written by Elder A.

CAMPBELL, of Bethany, Va., and was first published in the "Millennial Harbinger," edited by him, in 1831. It plainly shows that the "Book of Mormon" is a *vile imposture*.

The illustrations of the "Monstrosities" of the principles and practices of Mormonism, are gathered from various authentic sources, and they demonstrate, if the half be true, a complication of villanies, as vile as ever saw the sun.

The way the Mormon leaders practise their deceptions upon the ignorant and unsuspecting, is not, perhaps, generally known. We will state a few facts relating to this subject;

1. They come to the people as professed believers in Christianity. They preach what they know will take, as a general thing, with experimental and pious believers. Their real sentiments are kept back, till the *baïs* is taken; after which the *hook* is fastened in the very heart of the unsuspecting and simple. Thus they come as "angels of light," and in this way effect what they could not do, did they at first introduce the abominable and blasphemous doctrines of the Mormon Bible.

2. They appeal to the selfish and ambitious passions of the discontented members of our churches, by promising them rewards and honors in this new institution. Almost any young man can be initiated into the priesthood, (after the order of Joseph Smith, jr., which they blasphemously say is after the order of Melchisedek;) who will join them; and promise loyalty to this clan of impostors. Mr. Nickerson, the Mormon elder in this city, promised Bro. G. W. Bruce, a respected member of my flock, an ELDERSHIP of the FIRST ORDER, if he would only join them and preach Mormonism. But the *baïs* did not take. In other cases it has. Several poor simpletons have been ordained elders, and profess to have received the Holy Ghost, and power to work miracles, who do not know, as yet, what they believe nor whereof they affirm. They really think, however, that Joseph Smith, jr. is a prophet, like unto Moses!

3. Another mode of deception is to introduce the Book of Mormon as a part of God's word to the church and the world. When they have gained power over the mind, any absurdity is received without difficulty. A very intelligent member of an Orthodox church in this city told me that, while under the delusion for a short time, he could not only see the consistency of the Mormon bible as a revelation from God, but could find Mormonism in almost every chapter of the *Christian's Bible*. But the spell was broken while hearing one of these deceivers, who showed his cloven foot a little too soon. He has never been troubled with Mormonism since.

4. Another mode of deception is by the pretence of working miracles. Some, they say, have been cured of the headache; some of other dis-

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cases. Mr. Nickerson informs us that he has taken "deadly things," such as arsenic, &c., and they did not "hurt him." Reports of various cures, and the apparent honesty and simplicity with which the witnesses to these things testify, often confound those who are unacquainted with the devices of the Devil. The deception lies in this *very appearance of honesty*. Some, no doubt, think they have received virtue through these pretended miracle-workers; and are, while under the deception, bearing a testimony which deceives many. But, as it happens, all these things are "*done in a corner*." Like the *golden plates*, only a *privileged few can see them*! And, more than this, the cases that are testified to are mainly such as, by the witnesses' own statements, may be readily accounted for, without supposing the intervention of a miracle, either as the work of the imagination (for they do not pretend to cure any but such as have entire FAITH!) or as the effect of the "consecrated oil" with which the elder anoints the diseased portions of the body. We have heard some of them relate their most prominent "miracles," none of which are equal, even if we credit their stories, to cases of cures through the imagination alone, that have fallen under the notice of most observing persons, and certainly not equal to many known results of the imagination which are recorded in books and well attested. But the other day we were told of a far more wonderful cure, that occurred in this city, than any miracle-working of the Mormons which has come to our ears. A very respectable woman was sick, and thought she was about to die. She sent for a physician, supposing, as her friends supposed also, that she should not live through the night. It so happened that the physician did not arrive until morning; and when he told her that her disease was not dangerous, she arose, dressed herself, and walked out, apparently restored! A while ago, a gentleman was cured of a severe toothache, by the sight of the *irons* with which it was intended to extract the tooth; it was not drawn, nor has it troubled him since. About the same time, as a Mormon has informed us, Elder Nickerson, (or rather God through him!) cured a man of the sick headache, so that it has not since returned. And this, our Mormon informant told us, was as remarkable a miracle as any that has been wrought! To be sure the dentist's instruments had done as much, but they were no prophet, neither a prophet's elder; yet in the other case, we are bound to believe there was a special interposition of Jehovah himself, in obedience to the prayers of the elder, to show unto the unbelieving Christians of Boston his peculiar approbation of his servant and prophet Joseph Smith, jr.!!! Well attested cases are recorded in medical works, in which persons have been made sick, and so sick that they have actually died, by being *told* they were not well. Cases, too, of criminals condemned to death by bleeding, in which the patient was blindfolded, his arm scratched,

but no blood taken; warm water was poured on to give the appearance to the mind of flowing blood, the progress of the blood-extracting process was described as though it were actually going on; and the person whose imagination was thus wrought upon, has died in precisely the time required to take the life from another whose blood was actually set to flowing. But the curative power of the imagination being as great as the destructive power, exhibits one class of means by which the designing Mormons impose upon the ignorant and credulous. A real miracle is a thing about which there can be no mistake. Have the Mormons ever called back the spirit to a body that has been "dead four days" and "stinketh?" Nay, verily! But, if we may credit them, they have cured a "cracked lip;" a "sore foot;" a woman with the "erysipelas and nervous rheumatism;" (a case of no less than *three days' standing*;) set one man to getting better "gradually" of a "general weakness;" restored one woman of a sickness so severe as to forbid her sitting up quite all day, insomuch that she almost immediately arose from her bed and commenced getting supper; and drove a fever away from a child, so that the little thing actually fell asleep in its mother's arms!!! And these, they inform us, are the most prominent of their miracles, which in all amount to about twenty in the single city of Boston! We blush when we reflect that there are persons of apparent sincerity, and members of our churches, who are deluded and led astray by such things.

5. Finally: they threaten all who refuse to receive the Mormon doctrine with eternal damnation!! By this means, some are frightened into the delusion, as the only way of escaping from hell!!

We commend the following pages as a sure preventive against the Mormon pestilence. The disease itself is a very obstinate one, yet it may be, and in some instances it has been cured.

JOHN V. HIMES.

Boston, May 15, 1842.

DELUSIONS.

EVERY age of the world has produced impostors and delusions. Jannes and Jambres withstood Moses, and were followed by Pharaoh, his court, and clergy. They for some time supported their pretensions, much to the annoyance of the cause of the Israelites and their leader, Moses.

To say nothing of the false prophets of the Jewish age, the diviners, soothsayers, magicians, and all the ministry of idols among the Gentiles, by which the nations were so often deceived, the impostors which have appeared since the Christian era would fill volumes of the most lamentable details ever read. The false Messiahs which have afflicted the Jews since the rejection of Jesus of Nazareth, have more than verified all the predictions of the Faithful and True Witness. No less than *twenty-four* distinguished false Messiahs have disturbed the Jews. Many were deceived, and myriads lost their lives through their impostures. Some peculiar epochs were distinguished for the number and impudence of these impostors. If the people had fixed

upon any year as likely to terminate their dispersions, and as the period of their return, that year rarely failed to produce a Messiah. Hence, in the twelfth century, no less than ten false Messiahs appeared.

The year 1666 was a year of great expectation, and gave birth to one of the most remarkable of the false Christs. "Great multitudes marched, from unknown parts, to the remote deserts of Arabia, and they were supposed to be the ten tribes of Israel, who had been dispersed for many ages. It was said that a ship was arrived in the north part of Scotland, with sails and cordage of silk; that the mariners spoke nothing but Hebrew, and on the sails was this motto: 'The Twelve Tribes of Israel.' Then it was that Sabati Levi appeared at Smyrna, and professed to be the Messiah. The Jews gave up their business and attended to him. He obtained one Nathan, in Jerusalem, to pass for his Elias, or forerunner. Nathan prophesied for him; and the Jews became very penitent, and reformed, under the expectation that the Messiah would appear in two years. Some fasted so long that they died—some endured melted wax to be dropped on their flesh—some rolled in snow—many whipped themselves. Superfluities in dress and household were dispensed with; property was sold to large amounts, and immense contributions were made to the poor. Though he met with much opposition, his followers increased, and

began, in large numbers, to prophesy and fall into ecstasies. Four hundred men and women prophesied of his growing kingdom, and young infants, who could hardly speak, would plainly pronounce, '*Sabati, Messiah, and Son of God.*' The people were for a time possessed, and voices were heard from their bowels. Some fell into trances, foamed at the mouth, recounted their future prosperity, their visions of the Lion of Judah, the triumphs of *Sabati*.

"When he was brought before the magistrates, some affirmed they saw a pillar of fire between him and the *cadi* or magistrates; and others actually swore they saw it. This the credulous Jews believed. Those who would not believe in him, were shunned as excommunicated persons, and all intercourse with them prohibited.

"The Grand Seignor determined to try his faith, by stripping him naked and setting him a mark for his archers; but rather than subject himself to this test, he turned Mahometan, to the great confusion of the Jews."

We have been thus particular in giving a view of the incidents of the life of this impostor, as a specimen of the others; and because of some remarkable analogies between him and the present New York impostor.

Numerous have been the impostors among Christians since the great apostacy began; especially since, and at the time of the Reformation. Munzer, Stubner and Stork were

conspicuous in the beginning of the 16th century. These men taught that among Christians, who had the precepts of the Gospel to guide them, and the Spirit of God to direct them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth, should be abolished; that all Christians should put their possessions into one common stock, and live together in that state of equality which becomes members of the same family; and that polygamy was not incompatible with either the Old or New Testament.

They related many visions and revelations which they had from above; but failing to propagate their views by these means, they attempted to propagate them by arms. Many Catholics joined them, and in the various insurrections which they effected, 100,000 souls are said to have been sacrificed.

Since the millennium and the evils of sectarianism have been the subjects of much speaking and writing, impostures have been numerous. In the memory of the present generation, many delusions have been propagated and received. The Shakers, a sect instituted by Anna Lee, in 1774, have not yet quite dwindled away. This elect Lady, as they style her, was the head of this party, and gave them a new bible. "They assert that she spoke seventy-two languages, and conversed with the dead. Through her all

blessings flow to her followers—she appointed the sacred dance and the fantastic song, and consecrated shivering, swooning and falling down, acts of acceptable devotion. They are for a common stock, and rank marriage among the works of the flesh. They are plain in their apparel, and assume the aspect of the friars and nuns of Catholic superstition.”

The Barkers, Jumpers, and Mutterers of the present age, need not be mentioned here. Nor need we detail the history of Miss Campbell, who, in good old Scotland, a year or two since, came back from the dead, and had the gift of tongues; who was believed in by several ministers of the Scotch church.

But we shall proceed now to notice the most recent and the most impudent delusion which has appeared in our time. The people that have received this imposture are called THE MORMONITES. I have just examined their bible, and will first notice its contents. It is called the “Book of Mormon: an account written by the hand of Mormon upon plates taken from the plates of Nephi; wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites, written to the Lamanites, which are a remnant of the House of Israel, and also to Jew and Gentile. Written by way of commandment, and also by the spirit of prophecy and of revelation. By Joseph Smith, Junior, author and proprietor. From plates dug out of the earth, in the township of Manchester, Ontario, New

York. Palmyra, printed by E. B. Grandin, for the author, 1830." It is a collection of books said to have been written by different persons during the interval of 1020 years. The 1st and 2d books of Nephi occupy 122 pages; the book of Jacob, the brother of Nephi, occupies 21; that of Enos 3; that of Jarom 2; that of Omin 4; the words of Mormon 3; the book of Mosiah 68; that of Alma 186; that of Helaman 44; that of Nephi, the son of Helaman, 66; that of Mormon 20; that of Ether 35; and that of Morom 14 pages; making in all 588 octavo pages.

This romance—but this is for it a name too innocent—begins with the religious adventures of one Lehi, whose wife was Sariah, and their four sons, Laman, Lemuel, Sam, and Nephi. Lehi lived in Jerusalem all his life, up to the first year of Zedekiah, king of Judah; and when the prophets appeared, foretelling the utter destruction of Jerusalem, Lehi humbled himself, and after various visions and revelations, started with his sons into the wilderness. Lehi, before his departure, forgot to bring with him the records of his family, and that of the Jews! but Nephi, his youngest son, with much pious courage, returned and succeeded in getting, upon plates of brass, the records of the Jews from the creation down to the first year of Zedekiah, king of Judah, and also the prophets, including many prophecies delivered by Jeremiah.

From the records it appeared that this Lehi was a son of Joseph. He prevailed on one Ishmael and his family to accompany him into the wilderness, whose daughters the sons of Lehi took for wives.

Lehi was a greater prophet than any of the Jewish prophets, and uttered all the events of the Christian era, and developed the records of Matthew, Luke, and John, six hundred years before John the Baptist was born. These pilgrims travelled several days' journey in some wilderness, "a south, south-east direction, along the borders of the Red Sea." A ball, with pointers on it, inscribed with various intelligence, legible at proper times, was the pillar and index in passing through the wilderness for many, very many days. By their bow and arrow they lived for eight years, travelling an easterly course from Jerusalem, until they came to a great sea. By divine revelation Nephi constructed a ship, and although opposed by his unbelieving brethren, being greatly assisted by the Holy Spirit, he succeeded in launching her safely, and got all his tribe, with all their stock of seeds, animals, and provisions, safely aboard. They had "*a compass*," which none but Nephi knew how to manage; but the Lord had promised them a fine land, and after many perils and trials, and a long passage, they safely arrived at the land of promise. Nephi made brazen plates soon after his arrival in America,—for that was the land of promise to

them,—and on these plates he marked their peregrinations and adventures, and all the prophecies which God gave to him concerning the future destinies of his people, and the human race.

After his father's death, his brethren rebelled against him. They finally separated in the wilderness, and became the heads of different tribes, often in the lapse of generations making incursions upon each other. The Nephites, like their father, for many generations were good Christians, believers in the doctrines of the Calvinists and Methodists, and preaching baptism and other Christian usages hundreds of years before Jesus Christ was born.

Before Nephi died, which was about fifty-five years from the flight of Lehi from Jerusalem, he had preached to his people everything which is now preached in the State of New York, and anointed or ordained his brother Jacob priest over his people, called the Nephites. Jacob brought up his son Enos "in the nurture and admonition of the Lord," gave him the plates, and left him successor in office over the people of Nephi. Enos says "there came a voice to me, saying, Enos, thy sins are forgiven thee, and thou shalt be blessed. And I sayeth, Lord, how is it done? And he sayeth unto me, Because of thy faith in Christ, whom thou hast not heard nor seen." p. 143. Enos died one hundred and seventy-nine years from the

hegira of Lehi; consequently, this happened four hundred and thirty-one years before Jesus Christ was born. He was a contemporary with Nehemiah; and may we not say how much wiser and more enlightened were the Nephites in America than the Jews at their return to Jerusalem!

Enos gave the plates to Jarom, his son. In his time "they kept the law of Moses and the Sabbath day holy to the Lord." During the priesthood and reign of Enos, there were many commotions and wars between his people and the Lamanites. Then the sharp-pointed arrow, the quiver, and the dart were invented. Jarom delivered his plates to his son Omni, and gave up the ghost two hundred thirty-eight years from the flight of Lehi. Omni died two hundred seventy-six from the hegira, and gave the plates to his son Amaron, who, in the year three hundred and twenty, gave them to his brother Chemish; he, to his son Abinadom; he, to his son Amaleki; and he, having no son, gave them to the just and pious king Benjamin. King Benjamin had three sons, Mosiah, Helorum, and Helaman, whom he educated in all the learning of his fathers. To Mosiah he delivered up the plates of Nephi, the ball which guided them through the wilderness, and the sword of one Laban, of mighty renown. King Benjamin addressed his people from the new temple which they had erected;

for they had, even then, built a temple, synagogues, and a tower, in the New World.

King Benjamin assembled the people to sacrifice, according to the law, around the new temple; and he enjoined upon them, at the same time, the Christian institutions, and gave them a patriarchal valedictory. After they had heard him speak, and had offered up their sacrifices, they fell down and prayed in the following words: "O have mercy, and apply the atoning blood of Christ, that we may receive forgiveness of our sins, and our hearts may be purified: for we believe in Jesus Christ, the Son of God, who created heaven and earth and all things, who shall come down among the children of men." Then the Spirit of the Lord fell upon them and they were filled with joy, having received a remission of their sins.—p. 162.

King Benjamin ordered his people to take upon them the name of Christ, and in these remarkable words: "There is no other name given whereby salvation cometh; therefore I would that you should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives."—p. 166. They all took upon them the name of Christ, and he, having ordained them priests and teachers, and appointed his son, Mosiah, to reign in his stead, gave up the ghost 476 years after Lehi's escape from Jerusalem, and one hundred twenty-four before Christ was

born. Mosiah gave up the plates of brass, and all the things which we had kept, to Alma, the son of Alma, who was appointed "chief judge and high priest," the people willing to have no king; and Mosiah died five hundred sixty-nine years from the time Lehi left Jerusalem.

In the 14th year of the Judges, and 69 years before the birth of Jesus, they sent out missionary priests, who preached through all the tribes of the country against all vices, holding "forth the coming of the Son of God, his sufferings, death and resurrection, and that he should appear unto them after his resurrection: and this the people did hear with great joy and gladness."—p. 268.

Alma's book reaches down to the end of the 39th year of the Judges. These were wonderful years—many cities were founded, many battles were fought, fortifications reared, letters written; and even in one year a certain Hagoth built an exceeding large ship, and launched it forth into the west sea. In this embarked many of the Nephites. This same ship-builder the next year built other ships; one was lost with all its passengers and crew.—p. 406.

Many prophecies were pronounced; one that in 400 years after the coming of Christ, the Nephites would lose their religion. During the time of the judges, many were called Christians by name, and "baptism unto repentance" was a common thing. "And it

came to pass that they did appoint priests and teachers through all the land, over all the churches."—p. 349. "And those who did belong to the church, were faithful, yea, all those who were true believers in Christ took upon them gladly the name of Christ, or Christians, as they were called, because of their belief in Christ."—page 301. "And it came to pass that there were many who died, firmly believing that their souls were redeemed by the Lord Jesus Christ: thus they went out of the world rejoicing."—p. 353. "The word was preached by Helaman, Shiblon, Corianton, Amnon, and his brethren, &c., yea, and all those, who had been ordained by the holy order of God, being baptized unto repentance, and sent forth to preach unto the people."—p. 326. This happened in the nineteenth year of the Judges, seventy-two years before the birth of Jesus. Before this time, synagogues with pulpits, were built; "for the Zoramites," a sort of Episcopalians, "gathered themselves together on one day of the week, which day they called the day of the Lord." "And they had a place which was high, and lifted up, which held but one man, who read prayers, the same prayers every week; and this high place was called Rameumpton, which being interpreted, is the holy stand."—p. 311. The book of Helaman reacheth down to the ninetieth year of the Judges, and to the year preceding that in which the Messiah was born. During the period embraced in Helaman's

narrative, many ten thousands were baptized. "And behold the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as with fire, and they could speak forth marvellous words."

p. 421. Masonry was invented about this time; for men began to bind themselves in secret oaths, to aid one another in all things, good or evil.—p. 424. Powers of loosing and binding in heaven were conferred upon Nephi, the son of Helaman, and all miraculous power, such as the apostles possessed. One Samuel also foretold that "the Christ would be born in five years, and that the night before should be as light as day; and that the day of his death should be a day of darkness like the night."—p. 445. The book of this Nephi commences with the birth of the Messiah, six hundred years from the departure of Lehi from Jerusalem. In the midst of the threats of the infidels to slaughter the faithful, the sun set; but lo! the night was clear as mid-day, and from that period, they changed their era, and counted time as we do. A star also appeared, but it is not stated how it could be seen in a night as bright as day; but it was universally seen throughout all the land, to the salvation of the pious from the threats of their enemies. The terrors of the day of his death are also stated; and in the thirty-fourth year from his nativity, after his resurrection, he descended from heaven, and visited the people of Nephi. Jesus called upon them to

examine his hands, and his sides, as he did Thomas, though none of them had expressed a doubt. Two thousand five hundred men, women and children, one by one, examined him, and then worshipped him. He commanded Nephi to baptize, and gave him the words which he was to use, viz. "Having authority given me, of Jesus Christ, I baptize you in the name of the Father and of the Son, and of the Holy Ghost. Amen." He commissioned eleven others, who, with Nephi, were his twelve American apostles, and promised himself to baptize their converts "with fire, and with the Holy Spirit."

He delivers them the sermon upon the mount, and some other sayings recorded in Matthew, Mark, Luke, and John. He healed all their diseases, and prayed for their children; but the things spoken were so great and marvellous, that they could not be spoken nor written.

He ordained one to administer the supper, who alone had authority to dispense it to the disciples baptized in his name. The only new commandments which were given to the American Christians, on his occasional visits, which were repeated, were—"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." "Meet often, and forbid no man from coming unto you, when you shall meet together."—p. 492.

Nephi was chief among the twelve apos-

bles: he baptized himself, and then baptized the eleven, whose names were Timothy, Jonas, Mathoni, and Mathonihah, Kumen, Kumenonhi, Jeremiah, Shimnon, Jonas, Zedekiah, and Isaiah. "They were baptized in fire and the Holy Ghost." Not a new word, however, should be written in addition to those found in the New Testament; for although he spake for several days to these American disciples, none of the new and marvellous sayings could be uttered or written! He inspected the plates of Nephi, and only found one omission, which was, that he failed to mention the resurrection of many saints in America, at the time of the tempest and earthquake. He commanded these Nephites to be called Christians.

The book of Nephi, the son of Nephi, gives, in four pages, the history of 320 years after Christ. In the thirty-sixth year, all the inhabitants of the land were converted; there was a perfect community, and no disputations in the land, for one hundred seventy years. Three of the American apostles were never to die, and were seen four hundred years after Christ; but what has become of them no one can tell, except Cowdery, Whitmer and Harris, the three witnesses of the truth of the plates of Nephi, be these three immortal men. Towards the close of the history of Nephi, or the record Ammaron, sects and divisions, and battles, became fre-

quent, and all goodness had almost left the continent in the year 320.

Mormon appears next in the drama—the recording angel of the whole matter—who, by the way, was a mighty general and great Christian. He commanded in one engagement forty-two thousand men against the Lamanites!!! He was no Quaker! This dreadful battle was fought, A. D. 330. The Lamanites took South America for themselves, and gave North America to the Nephites. Mormon was very orthodox, for he preached in these words, A. D. 362,—“that Jesus was the very Christ and the very God.” He must have heard of the Arian controversy by some angel!

Moroni finishes what Mormon, his father, left undone, and continues the history, till A. D. 400. He pleads that no one shall disbelieve his record because of its imperfections! and declares that none who receive it will condemn it on account of its imperfections; and for not doing so, the same shall know greater things.—p. 532. “He that condemneth it, shall be in danger of hell-fire.” He laments the prevalency of free-masonry in the times when his book should be dug up out of the earth, and proves that miracles will never cease; because God is the same yesterday, to-day, and forever—consequently must always create suns, moons, and stars, every day!! He exhorted to “take heed that none be baptized without telling their experience,

nor partake of the sacrament of Christ unworthily" !!—p. 537. Moroni, in the conclusion of his book of Mormon, says, if his plates had been larger he should have written in Hebrew; but because of this difficulty, he wrote in the "Reformed Egyptian," being handed down and altered unto us, according to our manner of speech.—p. 538. "Condemn me not," says he, "because of mine imperfections; neither my father, because of his imperfections, neither them which have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that you may learn to be more wise than we have been."—p. 538. A very necessary advice, indeed !!

Moroni writes the book of Ether, containing an account of the people of Jared, who escaped from the building of the Tower of Babel, unconfounded in his language. These people of Jared, God marched before in a cloud, and directed them through the wilderness, and instructed them to build barges to cross seas; and finally they built eight barges, air tight, and were commanded to make a hole in the top to admit air, and one in the bottom to admit water, and in them were put sixteen windows of molten stone, which, when touched by the finger of Jesus, became as transparent as glass, and gave them light under "the mountain waves," and when above the water. He that touched these stones, appeared unto the brother of Jared,

and said, "Behold I am Jesus Christ; I am the Father and the Son." Two of these stones were sealed up with the plates, and became the spectacles of Joseph Smith, according to a prediction uttered before Abraham was born. It was also foretold, in the book of Ether, written by Moroni, that he that should find the plates, should have the privilege of showing the plates unto those who shall assist to bring forth this work; and unto three shall they be shown by the power of God: wherefore they shall of a surety know that these things are true.—p. 548.

And the eight barges, air-tight, made like ducks, after swimming and diving three hundred forty-four days, arrived on the coasts of the land of promise. The book of Ether relates the wars and carnage amongst these people. In the lapse of generations, they counted two millions of mighty men, besides women and children, slain; and finally, they were all killed but one, and he fell to the earth, as if he had no life. So ends the book of Ether.—p. 573.

The book of Moroni, details the manner of ordaining priests and teachers, the manner of administering ordinances, and the epistles of Mormon to his son Moroni. Moroni seals up the record A. D. 420, and assures the world, that spiritual gifts shall never cease, only through unbelief. And when the plates of Nephi should be dug up out of the earth, he declares that men should ask God, the

Eternal Father, in the name of Christ, "if these things are not true." "If, with a sincere heart, and real intent, having faith in Christ, such prayers are made, ye shall know the truth of all things."—p. 586. The testimony of Oliver Cowdery, David Whitmer, and Martin Harris, asserting that they saw the plates, is appended. They also testify that they know that they have been translated by the gift and power of God, for his voice has declared it unto them.

Another testimony is appended, signed by four Whitmers, one Hiram Page, and three Smiths, affirming that they saw the plates, handled them, and that Smith has got the plates in his possession.

Such is an analysis of the book of Mormon, the bible of the Mormonites; for noticing of which I would have asked forgiveness from all my readers, had not several hundred persons of different denominations believed in it. On this account alone, has it become necessary to notice it; and for the same reason, we must examine its pretensions to divine authority: for it purports to be a revelation from God. And in the first place, we shall examine its internal evidences.

INTERNAL EVIDENCES.

It admits the Old and New Testaments to contain the revelations, institutions and commandments of God, to Patriarchs, Jews, and

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Gentiles, down to the year 1830, and always, as such, speaks of them and quotes them. This admission at once blasts its pretensions to credibility; for, no man, with his eyes open, can admit both books to have come from God. Admitting the Bible now received, to have come from God, it is impossible that the book of Mormon came from the same author, for the following reasons:—

1. Smith, its real author,* as ignorant and as impudent a knave as ever wrote a book, betrays the cloven-foot in basing his whole book upon a false fact, or a pretended fact, which makes God a liar. It is this:—With the Jews, God made a covenant at Mount Sinai, and instituted a priesthood, and a high priesthood. The priesthood he gave to the tribe of Levi, and the high priesthood to Aaron and his sons, for an everlasting priesthood. He separated Levi, and covenanted to give him this office irrevocably, while ever the temple stood, or till the Messiah came. “Then,” says God, “Moses shall appoint Aaron and his sons, and they shall wait on their priest’s office, and the stranger, (the person of another family,) who cometh nigh, shall be put to death.” Numbers iii. 10. “And the priests, the sons of Levi, shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the

* It has been ascertained that the book was written by Rev. Solomon Spaulding, as a romance. See pages 54, 55.
—Ed.

name of the Lord, and by their word shall every controversy and every stroke be tried." Deut. xxi. 5. Korah, Dathan, and Abiram, with two hundred and fifty men of renown, rebelled against a part of the institution of the priesthood, and the Lord destroyed them in the presence of the whole congregation. This was to be a memorial that no stranger invade any part of the office of the priesthood. Num. xvi. 40. Fourteen thousand and seven hundred of the people were destroyed by a plague, for murmuring against this memorial.

In the 18th chapter of Numbers, the Levites are again given to Aaron and his sons, and the priesthood confirmed to them with this threat,—“The stranger that cometh nigh shall be put to death.” “Even Jesus,” says Paul, “were he on earth, could not be a priest; for he was of a tribe concerning which Moses spake nothing of priesthood.” Heb. vii. 13. So irrevocable was the grant of the priesthood to Levi, and of the high priesthood to Aaron, that no stranger dare approach the altar of God which Moses established. Hence, Jesus himself was excluded from officiating as priest on earth according to the law.

This, Joseph Smith overlooked in his impious fraud, and makes his hero, Lehi, spring from Joseph. And just as soon as his sons return with the roll of his lineage, ascertaining that he was of the tribe of Joseph, he and his sons acceptably “offer sacrifices and burnt

offerings to the Lord."—p. 15. Also it is repeated, p. 18 : Nephi became chief artificer, ship-builder, and mariner ; was scribe, prophet, priest and king unto his own people, and "consecrated Jacob and Joseph, the sons of his father, priests to God, and teachers—almost six hundred years before the fulness of the times of the Jewish economy was completed."—page 72. Nephi represents himself withal as "under the law of Moses."—p. 105. They build a *temple* in the new world, and in fifty-five years after they leave Jerusalem, make a new priesthood, which God approves. A high priest is also consecrated, and yet they are all the while "teaching the law of Moses, and exhorting the people to keep it!"—pp. 146, 209. Thus God is represented as instituting, approving and blessing a new priesthood from the tribe of Joseph, concerning which Moses gave no commandment concerning priesthood. Although God had promised, in the law of Moses, that if any man, not of the tribe and family of Levi and Aaron, should approach the office of priest, he would surely die ; he is represented by Smith, as blessing, approving, and sustaining another family in this appropriated office. The God of Abraham, or Joseph Smith, must, then, be a liar !! And who will hesitate to pronounce him an impostor ? This lie runs through his records for the first six hundred years of his story.

2. This ignorant and impudent liar, in the

next place, makes the God of Abraham, Isaac, and Jacob, violate his covenants with Israel and Judah, concerning the land of Canaan, by promising a new land to the pious Jew.

If a company of reprobate Jews had departed from Jerusalem and the temple, in the days of Zedekiah, and founded a new colony, it would not have been so incongruous. But to represent God as inspiring a devout Jew, and a prophet, such as Levi and Nephi are represented by Smith, with a resolution to forsake Jerusalem, and God's own house, and to depart from the land which God swore to their fathers, so long as they were obedient; and to guide by a miracle, and to bless by prodigies, a good man in forsaking God's covenant and worship—is so monstrous an error, that language fails to afford a name for it. It is to make God violate his own covenants, and set at nought his own promises, and to convert his own curses into blessings. Excision from the commonwealth of Israel, and banishment from Jerusalem and the temple, were the greatest curses the law of Moses knew. But Smith makes a good and pious Jew the subject of this curse, and sends him off into the inhospitable wilderness, disinherits him in Canaan, and makes him more happy in forsaking the institutions of Moses, more intelligent in the wilderness, and more prosperous in adversity, than even the Jews in their best days, in the

best of lands, and under the best of all governments!! The impostor was too ignorant of the history of the Jews, and the nature of the covenants of promise, to have even alluded to them in his book, if he had not supposed that he had the plates of Moses in his own keeping, as he had his "molten plates" of Nephi. To separate a family from the nation of Israel, was to accumulate all the curses of the law upon that family.—Deut. xxix. 21.

3. He has more of the Jews, living in the new world, than could have been numbered anywhere else, even in the days of John the Baptist; and has placed them under a new dynasty. The sceptre, with him, has departed from Judah, and a lawgiver from among his descendants, hundreds of years before Shiloh came; and king Benjamin is a wiser and more renowned king than king Solomon. He seems to have gone upon an adage which saith, "the more marvellous, the more credible the tale," and the less of fact, and the more of fiction, the more intelligible and reasonable the narrative.

4. He represents the temple worship as continued in his new land of promise, contrary to every precept of the law, and so happy are the people of Nephi, as never to shed a tear on account of the excision, nor turn an eye toward Jerusalem or God's temple. The pious Jews, in their captivity, turned their faces to Jerusalem, and the holy place, and

remembered God's promises concerning the place where he recorded his name. They hung their harps upon the willow, and could not sing the songs of Zion in a foreign land; but the Nephites have not a single wish for Jerusalem, for they can, in their wigwam temple, in the wilderness of America, enjoy more of God's presence, than the most righteous Jew could enjoy in that house of which David had rather be a door-keeper, than to dwell in the tabernacles of men. And all this too, when God's only house of prayer, according to his covenant with Israel, stood in Jerusalem.

5. Malachi, the last of the Jewish prophets, commanded Israel to regard the law of Moses till the Messiah came. And Moses commanded them to regard him, till the Great Prophet came. But Nephi and Smith's prophets institute ordinances and observances for the Jews, subversive of Moses, 500 years before the Great Prophet came.

6. Passing over a hundred similar errors, we shall next notice his ignorance of the New Testament matters and things. The twelve apostles of the Lamb, are said by Paul, to have developed certain secrets, which were hid for ages and generations, which Paul says were ordained before the world, to their glory, that they should have the honor of announcing them. But Smith makes his pious hero, Nephi, six hundred years before the Messiah came, to preach, and disclose these secrets

concerning the calling of the Gentiles, and the blessings flowing through the Messiah, to Jews and Gentiles, which Paul says were hid for ages and generations, "which in these ages, was not made know unto the sons of men, as it is now revealed unto us, the holy apostles and prophets, by the Spirit; that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ, by the Gospel." Smith makes Nephi express every truth found in the writings of the apostles, concerning the calling and blessing of the Gentiles, and even quotes the 11th chapter of Romans, and many other passages, before he had a son grown in the wilderness able to aim an arrow at a deer. Paul says these things were secrets, and unknown until his time; but Smith makes Nephi say the same thing six hundred years before Paul was converted! One of the two is a false prophet. Mormonites, take your choice!

7. This prophet, Smith, through his stone spectacles, wrote on the plates of Nephi, in his book of Mormon, every error, and almost every truth, discussed in New York for the last ten years. He decides all the great controversies—infant baptism, ordination, the trinity, regeneration, repentance, justification, the fall of man, the atonement, transubstantiation, fasting, penance, church government, religious experience, the call to the ministry, the general resurrection, eternal punishment, who may baptize, and even the

question of free-masonry, republican government, and the rights of man. All these topics are repeatedly alluded to. How much more benevolent and intelligent this American apostle, than were the holy twelve, and Paul to assist them!! He prophesied of all these topics, and of the apostacy, and infallibly decides, by his authority, every question. How easy to prophesy of the past, or of the present time!!

8. But he is better skilled in the controversies in New York, than in the geography or history of Judea. He makes John baptize in the village of Bethabara, (page 22,) and says, Jesus was born in Jerusalem.—p. 240. Great must be the faith of the Mormonites in this new bible!! The mariner's compass was only known in Europe about 300 years ago; but Nephi knew all about steamboats, and the compass, 2,400 years ago.

9. He represents the Christian institutions as practised among his Israelites before Jesus was born. And his Jews are called Christians, while keeping the law of Moses, the holy Sabbath, and worshipping in their temple, at their altars, and by their high priests.

10. But not to honor him by a too minute examination and exposition, I will sum up the whole of the internal evidence, which I deem worthy of remark, in the following details:—

The book professes to be written at intervals, and by different persons, during a long

period of ten hundred and twenty years. And yet for uniformity of style, there never was a book more evidently written by one set of fingers, nor more certainly conceived in one cranium, since the first book appeared in human language, than this same book. If I could swear to any man's voice, face or person, assuming different names, I could swear that this book was written by one man. And as Joseph Smith is a very *ignorant* man, and is called *the author* on the title-page, I cannot doubt for a single moment, that he is the sole author and proprietor of it. As a specimen of his style, the reader will take the following samples. Page 4th, in his own preface: "The plates of which hath been spoken." In the last page: "the plates of which hath been spoken." In the certificate signed by Cowdery, and his two witnesses, he has the same idiom: "which came from the tower of which hath been spoken." Page 16: "We are a descendant of Joseph." "The virgin which thou seest, is the mother of God." "Behold the Lamb of God, the Eternal Father."—p. 25. "Ye are like unto they," "And I saith unto them."—p. 44. "We did arrive to the promised land."—p. 49. "Made mention upon the first plate."—p. 50.

Nephi, twenty-four hundred years ago, hears the saying of a pagan who lived six hundred thirty-four years after him—"The God of nature suffers."—p. 51. "The righteous need not fear, for it is they which shall

not be confounded."—p. 58. Shakspeare was read by Nephi twenty-two hundred years before he was born. "The silent grave from whence no traveller returns."—p. 61. "Your own eternal welfare," was a phrase then common in America.—p. 62. "Salvation is free," was then announced. "That Jesus should rise from the dead," was repeatedly declared on this continent in the reign of Nebuchadnezzar. And at the same time, it was said, "Messiah cometh in the fulness of time that he might redeem the children of men from the fall."—p. 65. "The fall," was frequently spoken of at the Isthmus of Darien, twenty-four hundred years ago.

"I had no object," says Nephi, in the reign of Zedekiah, "but the everlasting salvation of your souls."—p. 66. "I had spake many things,"—"For a more history part are written upon mine other plates."—p. 69. "Do not anger again because of mine enemies."—p. 70. "For it behoveth the Great Creator that he die for all men;" "It must needs be an infinite atonement;" "This flesh must go to its mother earth;" "And this death must deliver up its dead."—p. 70, were common phrases twenty-three hundred years ago. "For the atonement satisfieth the demands of his justice, upon all those who have not the law given them."—p. 81. The Calvinists were in America before Nephi. "The Lord remembereth all they."—p. 85. "The atonement is infinite for all mankind." p. 104.

The Americans knew this on the Columbo, twenty-four hundred years ago. "His name shall be called Jesus Christ the Son of God." An angel told this to Nephi, five hundred forty-five years before it was told to Mary, p. 105. "And they shall teach with their learning and deny the Holy Ghost which giveth them utterance;" this prophecy was at that time delivered against us.—p. 112. "My words shall hiss forth unto the ends of the earth."—p. 115. "Wherein did the Lamb of God fill all righteousness in being baptized by water."—page 118. This question was discussed twenty-three hundred years ago. "The baptism by fire and the Holy Ghost" was preached in the days of Cyrus.—p. 119. "The only true doctrine of the Father and of the Son, and of the Holy Ghost, which is one God without end. Amen."—page 120. This was decided in the time of Daniel the prophet. "I glory in plainness," says Nephi. "Christ will show you that these are his words in the last day."—p. 122. Too late to prove your mission, Mr. Nephi!

"After that ye have obtained a hope in Christ, ye shall obtain riches if you seek them." So spake Jacob in the days of Ezekiel the prophet. "They believed in Christ and worshipped the Father in his name."—p. 129. This was said by Jacob in the time of Daniel. "Do as ye hath hitherto done," says Mosiah, page 158. These Smithisms are in every page, "And his mother shall

be called Mary."—p. 160. "The Son of God and Father of heaven and earth."—p. 161. "The infant perisheth not, that dieth in his infancy." "For the natural man is an enemy from God, and was from the fall of Adam, and will be forever and ever."—p. 161. This was spoken by king Benjamin one hundred and twenty-four years before Christ. He was a Yankee, too, for he spoke like Smith, saying, "I, who ye call your king." "They saith unto the king."—p. 182. This was another Joseph Smith, called Mosiah. "They were baptized in the waters of Mormon, and were called the Church of Christ."—p. 192. This happened one hundred years before Christ was born. "Alma, why persecutest thou the church of God."—p. 222. "Ye must be born again; yea, born of God—changed from their carnal and fallen state, to a state of righteousness."—page 214. This was also preached one hundred years before Christ was born. "These things had not ought to be."—p. 220.

"I, Alma, being consecrated by my father Alma, to be a high priest over the church of God, he having power and authority from God to do these things, (p. 232,) say unto you, except ye repent, ye can in no wise enter into the kingdom of heaven."—page 237. "He ordained priests and elders, by laying on his hands, to watch over the church." "Not so much as a hair of the head shall be lost in the grave." "The holy order of the high priesthood."—p. 250. The high priesthood of

Alma was about eighty years before Christ. "The Lord poured out his spirit to prepare the minds of the people for the preaching of Alma, preaching repentance."—p. 268. Alma was a Yankee of Smith's school, for he saith: "The light of everlasting light was lit up in his soul."—p. 47.

During the pontificate of Alma, men prayed thus: "If there is a God, and if thou art God, wilt thou make thyself known unto me."—p. 286. Alma "clapped his hands upon all they which were with him."—p. 313. "Instruments in the hand of God" were the preachers of Alma.—page 323. Modest and orthodox men, truly! "If ye deny the Holy Ghost when it once hath place in you, and ye know that ye deny, behold, this is the unpardonable sin."—p. 332. So Alma preached. "And now, my son, ye are called of God to preach the Gospel."—p. 340. "They were high priests over the church."—p. 350. "The twenty and second year of the Judges this came to pass."—p. 364. "They were valiant for courage."—p. 376.

These are but as one drop out of a bucket, compared with the amount of Smithisms in this book. It is patched up and cemented with "And it came to pass,"—"I sayeth unto you,"—"Ye saith unto him,"—and all the king James' *haths*, *dids* and *doths*—in the lowest imitation of the common version; and is, without exaggeration, the meanest book in the English language; but it is a transla-

tion made through stone spectacles, in a dark room, and in the hat of the prophet Smith, from the *reformed Egyptian*!! It has not one good sentence in it, save the profanation of those sentences quoted from the oracles of the living God. I would as soon compare a bat to the American eagle, a mouse to a mammoth, or the deformities of a spectre to the beauties of Him whom John saw in Patmos, as to contrast it with a single chapter in all the writings of the Jewish or Christian prophets. It is as certainly Smith's fabrication, as Satan is the father of lies, or darkness the offspring of night. So much for the internal evidences of the Book of Mormon.

Its external evidences are, first, the testimony of the prophets Cowdery, Whitmer, and Harris; who saw the plates, and heard the voice of God; who are disinterested retailers of the books.* I would ask them how they knew that it was God's voice which they heard—but they would tell me to ask God in faith. *That is, I must believe it first, and then ask God if it be true!* 'T is better to take Nephi's proof, which is promised us in the day of final judgment! They say that spiritual gifts are to be continued to the end of time among the true believers. They are true believers—have they wrought any miracles? They have tried, but their faith failed.

* See pages 52, 53.

Can they show any spiritual gift? Yes, they can mutter Indian and traffic in new bibles.

But "Smith is the wonder of the world." So was the Apocalyptic beast! "An ignorant young man." That needs no proof. Gulliver's travels is a heroic poem, in comparison of this book of Smith. But "he cannot write a page." Neither could Mahomet, who gave forth the Alcoran. "Smith is an honest-looking fellow." So was Simon Magus, the sorcerer. But "he was inspired." So was Judas, by Satan.

Its external evidences are also the subscriptions of four Whitmers, three Smiths, and one Page, the relatives and connections of Joseph Smith, junior.* And these "men handled as many of the brazen or golden leaves as the said Smith translated." So did I. But "Smith has got the plates of which hath been spoken." Let him show them. Their certificate proves nothing, save that Smith wrote it, and they signed it. But Smith gives testimony himself. There is one who says, "If I bear testimony of myself, my testimony ought not to be regarded."

If this prophet and his three prophetic witnesses had ought of speciosity about them, or their book, we would have examined it and exposed it in a different manner. I have never felt myself so fully authorized to address mortal man in the style in which Paul ad-

* See pages 53, 54.

dressed Elymas the sorcerer, as I feel towards this atheist Smith. His three witnesses, I am credibly informed, on one of their horse-swapping and prophetic excursions in the Sandusky country, having bartered horses *three* times for *once* preaching, represented Walter Scott and myself as employed in translating these plates, and as believers in the book of Mormon. If there was anything plausible about Smith, I would say to those who believe him to be a prophet, hear the question which Moses put into the mouth of the Jews, and his answer to it—"And if thou say in thine heart, *How shall we know the word which the Lord hath not spoken?*"—Does he answer, "*Ask the Lord and he will tell you?*" Does he say, "Wait till the day of judgment and you will know?" Nay, indeed; but—"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken: the prophet hath spoken it presumptuously: *thou shalt not be afraid of him.*" Deut. xviii. 8. Smith has failed in every instance to verify one of *his own* sayings. Again, I would say, in the words of the Lord by Isaiah, "Bring forth your strong reasons, saith the king of Jacob: let them bring them forth and show us what shall happen: let them show the former things what they mean, that we may consider them, and know the latter end of them—show the things which are to come hereafter, that we may know

that you are prophets; yea; do good or do evil, that we may be dismayed and behold it together. Behold you are nothing, and your work of naught: an abomination is every one that chooseth you."—Isaiah xli. 21—23.

Let the children of Mormon ponder well, if yet reason remains with them, the following passage from Isa. xliv. ; and if they cannot see the analogy between themselves and the sons of ancient imposture, then reason is of as little use to them, as it was to those of whom the prophet spake :

"The carpenter having chosen a piece of wood, framed it by rule, and glued the parts together, and made it in the form of a man, and with the comeliness of a man, to set it in a house. He cut wood from the forest which the Lord planted—a pine tree, which the rain had nourished, that it might be fuel for the use of man : and having taken some of it, he warmed himself ; and with other pieces they made a fire and baked cakes, and of the residue they made gods and worshipped them. Did he not burn half of it in the fire, and with the coals of that half, bake cakes : and having roasted meat with it, did he not eat and was satisfied ; and when warmed, say, 'Aha ! I am warmed, I have enjoyed the fire ?' Yet of the residue he made a carved god, and worshipped it, and prayeth to it, saying, 'Deliver me, for thou art my God.'

"They had not sense to think ; for they were so involved in darkness, that they could

not see with their eyes, nor understand with their hearts: nor did any reason in his mind, nor by his understanding recollect, that he had burned half of it in the fire, and on the coals thereof baked cakes, and had roasted flesh and eaten, and of the residue had made an abomination; so they bow themselves down to it. Know thou that their heart is ashes, and they are led astray and none can deliver his soul. Take a view of it; will you not say, 'There is indeed a lie in my right hand?'

"Remember these things, O, Jacob, even thou Israel, for thou art my servant. I have made thee my servant; therefore, O Israel, do not thou forget me. For, lo! I have made thy transgressions vanish like a cloud—and thy sins like the murky vapor. Return to me, and I will redeem thee."

A. CAMPBELL.

Feb. 10, 1831.

MORMON MONSTROSITIES.

A FURTHER DEVELOPMENT OF THE PRINCIPLES AND PRACTICES OF THE
MORMON DELUSION.

Extracts from the Book of Mormon, and other Mormon writings, with some exposures of the character and villanous practices of the Mormon leaders; chiefly compiled from a work entitled "MORMONISM EXPOSED," published at the office of the "New York Watchman," 126 Fulton Street, New York, 1842.

BEFORE we proceed, we will give at length the titles of the publications from which the quotations that follow are made.

1. "The Book of Mormon: by Joseph Smith, Jr., author and proprietor. Palmyra: printed by E. B. Grandin, for the author, 1836."

This is what is familiarly called the "Mormon Bible."

2. "Doctrines and Covenants of the Church of the Latter Day Saints: carefully selected and compiled from the Revelations of God; by Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, Fred. G. Williams,

(Presiding Elders of said Church,) Proprietors. Kirtland, Ohio: printed by Williams & Co., 1835."

Copies of this work are very scarce, and difficult to be obtained. Some of the Mormon followers are ignorant of its existence, even after having joined the church. It appears to be intended only for the leaders.

3. "A Voice of Warning to all people, containing a declaration of the faith and doctrine of the church of the Latter Day Saints, commonly called Mormons. By P. P. Pratt, minister of the Gospel. New York, printed by W. Sandford, 1837."

The above are books written or published by Mormons themselves.

4. "Document (189) showing the testimony given before the Judge of the Fifth Judicial Circuit of the state of Missouri, on the trial of Joseph Smith, Jr. and others, for high treason and other crimes against that state. Printed by order of the United States Senate. Washington, D. C., 1841."

The testimony embraced in this document was given before the Hon. Austin A. King, Judge of the Fifth Judicial circuit in the state of Missouri, at the court-house in Richmond, in a criminal court of inquiry, begun Nov. 12, 1838. The defendants were Joseph Smith, jr., the head Mormon leader, Hiram Smith, Sidney Rigdon, Parley P. Pratt, Amasa Lyman, Lyman Wright, Geo. W. Robinson, and about fifty other Mormons. The testimony was given by about thirty persons, most of whom were Mormons, and it demon-

strates, most fully, the *bloody and thievish character* of this most wretched of all fanatiscisms.

5. "Mormonism Unveiled, by E. D. Howe; published at Painesville, Ohio, in 1834."

ORIGIN OF MORMONISM.

Mormonism owes its origin to one Joseph Smith, jr., and Martin Harris, and perhaps one or two more ignorant but designing persons, then resident in the western part of the state of New York.

In the work entitled "Mormonism Unveiled," we find the testimonies of not less than EIGHTY different persons, all residents of Wayne and Ontario counties, N. Y., which prove, beyond the possibility of doubt, that neither Joseph Smith, jr., nor either of his witnesses are to be believed; and that Mormonism, from beginning to end, is a *base delusion*, which does not leave its originators even the credit of honesty or good intentions in its propagation. These witnesses are disinterested, respectable citizens, many of whom have made solemn oath to the facts stated, and their characters are sufficiently vouched for by magistrates of the counties where they live. Among many other things which might be named to the eternal dishonor of the authors of the Mormon delusion, we notice the following:—

That Joseph Smith, jr., and his family, were, about the time he pretended to have discovered the Book of Mormon, known as "fortune-tellers" and "money-diggers," and that they often had recourse to tricks of juggling for the purpose of finding money which they said was hid in the earth.

That the said Smith, up to that time, and after, was known as a wicked man; that he was a cheat, and a liar, and used profane language; that he was intemperate and quarrelsome.

That his own father-in-law never had any confidence in him, and he was knowing to the manner in which Smith commenced his imposture in getting out what he called the Book of Mormon.

That Smith has, himself, confessed the cheat, and so has Martin Harris, one of his principal witnesses. Harris once said, "What if it is a *lie*? If you will let me alone, I will make money out of it."

That Oliver Cowdery, another of the witnesses to Smith's book, was not a man of good character before he joined Smith in the cheat of Mormonism.

That Smith and Martin Harris were in the habit of meeting together, often, just before the plates were said to be found, and were familiarly known in the neighborhood by the name of the "Gold Bible Company;" and they were regarded by the community, generally, as a lying, indolent set of fellows, in

whom no confidence could be placed; and Joseph Smith, jr.'s character for truth was so notoriously bad that he could not be, and was not believed when under oath.

The wife of Martin Harris testifies, that he is both a cruel man and a liar; he having beat her and turned her out of his house.

That Smith confessed his object, in pretending to find the plates, was to make money, saying, "when it is completed, my family will be placed on a level above the generality of mankind."

Such are some of the facts, which are proved beyond the possibility of confutation, by the affidavits of respectable witnesses, persons who were well acquainted with Joseph Smith, Jr., and his associates, both before and since the pretended discovery of his golden plates. And, perhaps, we cannot better close the investigation of this subject, than by quoting a specimen of those testimonies. It is numerously signed, as will be seen, and by persons well acquainted with the "author and proprietor" of the book of Mormon:

PALMYRA, N. Y., Dec. 4, 1833.

"We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying, that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects; spent much of their time in digging for money, which they pretended was hid

in the earth; and, to this day, large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, senior, and his son Joseph, were, in particular, considered *entirely destitute of moral character, and addicted to vicious habits.*

"Martin Harris was a man who had acquired a handsome property, and in matters of business his word was considered good; but on moral and religious subjects, he was perfectly visionary.—sometimes advocating one sentiment, and sometimes another. And in reference to all with whom we were acquainted, who have embraced Mormonism, from this neighborhood, we are compelled to say, they were very visionary, and most of them destitute of any moral character, and without influence in this community; and this may account why they were permitted to go on with their impositions undisturbed.

"It was not supposed that any of them were possessed of sufficient character, or influence, to make any one believe their book or their sentiments, and we know not of a single individual in this vicinity, that puts the least confidence in their pretended revelations.

G. N. Williams,	H. P. Thayer,
H. Sennell,	L. Williams,
Th. Rogers, 2d,	Lewis Foster,
Clark Robinson,	G. W. Crosby,
W. Parke,	Levi Thayer,
L. Durfee,	P. Grandin,
S. Ackley,	Philo Durfee,
E. S. Townsend,	P. Sexton,
Josiah Francis,	Joel Thayer,
Josiah Rice,	R. W. Smith,
H. P. Alger,	S. P. Seymour,
G. A. Hathaway,	A. Millard,
R. D. Clark,	Henry Jessup,
G. W. Anderson,	John Hurlbut,
H. K. Jerome,	James Jenner,

Amos Hollister,	R. S. Williams,
Jesse Townsend,	L. Hurd,
C. E. Thayer,	G. S. Ely,
D. G. Ely,	M. Butterfield,
Th. P. Baldwin,	E. D. Robinson,
John Sothington,	Pelittan West,
G. Beckwith,	D. S. Jackways,
Durfy Chase,	E. Ensworth,
W. Anderson,	Linus North,
H. Paine,	Israel F. Chilson,
A. H. Beckwith,	

Persons thus destitute of moral character, combined to usher into being a book purporting to be of EQUAL authority with the Bible. And here is the story which one of its "apostles," professing to act under the infallible inspiration of God, tells of this book :

"The Book of Mormon was found in the year of our Lord one thousand eight hundred and twenty-seven, in Ontario county, New York; was translated and published in the year of our Lord one thousand eight hundred and thirty. It contains the history of the ancient inhabitants of America, who were a branch of the house of Israel, of the tribe of Joseph; of whom the Indians are still a remnant; but the principal nation of them having fallen in battle, in the fourth or fifth century, one of their prophets, whose name was Mormon, saw fit to make an abridgment of their history, their prophecies, and their doctrine, which he engraved on plates; and afterwards being slain, the record fell into the hands of his son Moroni, who, being hunted by his enemies, was directed to deposit the record safely in the earth, with a promise from God that it should be preserved, and should again be brought to light in the latter days, by means of a Gentile nation, who should possess the land. The deposit was made about the year four hundred and twenty, on a hill then called Cumora, now in

Ontario county, where it was preserved in safety, until it was brought to light by no less than the *ministry of angels*; and translated by *INSPIRATION*. And the Great Jehovah bore record of the same to chosen witnesses, who declare it to the world."—*Voice of Warning*, p. 129.

Of course, they give us no evidence (except their own word) to prove what is here asserted!

The following is the "*testimony*," taken from the "*Book of Mormon*" itself, upon which they base their claims in favor of that book! The reader will see how much weight is to be placed in it; and also that, even if it were true, it would not prove the origin of the plates, nor prove that Smith, who was the only person on earth that claimed the power to read them, translated them truly. So that the whole matter rests on the single testimony of Smith, and his assertion that he was aided miraculously to read the plates which he dug up out of the ground, together with the assertions of Cowdery and Harris, that "they have been translated by the gift and power of God, for his voice hath declared it unto us!"

The Testimony of Three Witnesses.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites; his brethren, and also of the people of Jared, which came from the tower of which

hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

And also the Testimony of Eight Witnesses.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the Author and Proprietor of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record, with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith

has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen: and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, JR.
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, SEN.
HYRUM SMITH,
SAMUEL H. SMITH.

But the following is the true origin of the book: It is the production of Mr. Solomon Spaulding, of Ashford, Vt. He graduated at Portsmouth college, entered the ministry for a time, afterwards went into business and failed; then removed to Conneaut, (Ohio,) where he wrote the book, which he called "The Manuscript Found," which purported to be a historical record of the first inhabitants of this country, whom it represented as the descendants of the ancient Jews. These facts are substantiated by the widow of Mr. Spaulding, and his former partner, with many other respectable witnesses. It appears he intended to publish it, and by the proceeds of the book to pay his old debts. It was carried to Pittsburgh, Pa., in 1812, where the author soon after died. It was put into the hands of Mr. Lambin, a printer, who died in 1826, with whom Sidney Rigdon, a Baptist minister, noted for his shrewdness and cunning, was very intimate. It appears that Rigdon obtained the manu-

script, and, after re-writing and altering it to suit his purpose, palmed it off upon the world, through the instrumentality of a young man by the name of Joseph Smith, Jr., as a *revelation from God!*

Having thus seen the origin of Mormonism, we need not be surprised at what follows of its pretensions, its precepts and practices. Nothing is too monstrous for such deceivers.

MORMONS PROFESS TO ACT UNDER THE INFALLIBLE INSPIRATION OF GOD, AND TO HAVE POWER TO WORK MIRACLES.

"Without these gifts [prophecy, miracles, healing, and all other gifts] the saints cannot be perfected; the work of the ministry cannot proceed; the body of Christ cannot be edified."—*Voice of Warning*, pp. 118, 119.

"And as I said unto mine apostles, even so I say unto you; for ye are mine apostles—therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your word, and is baptized with water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe: in my name they shall cast out devils—heal the sick—open the eyes of the blind—unstop the ears of the deaf—and if any man shall administer poison unto them it shall not hurt them."—*Doc. and Cov.*, p. 92.

MORMONS ARE PLEDGED TO WORK MIRACLES WHEN REQUIRED TO DO SO.

"Require not miracles, except I shall command you, except casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons; and these things ye shall not do except it be

required of you, by them who desire it, that the scriptures might be fulfilled,"—*Doc. and Cov.*, p. 112.

MORMONS CLAIM TO BE THE ONLY TRUE CHURCH; ALL OTHER CHURCHES ARE OF ANTI-CHRIST, AND EXPOSED TO GOD'S ETERNAL DISPLEASURE.

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, jr., and spake unto him from heaven, and give unto him commandments."

"After having received the record of the Nephites, yea, even my servant, Joseph Smith, jr., might have power to translate, through the mercy of God, by the power of God, the Book of Mormon; and also to those to whom these commandments were given, might have power to lay the foundation of this church, *the only true and living church upon the face of the whole earth.*"—*Doc. and Cov.*, p. 76.

MORMONS SAY THAT GOD HAS SENT DOWN FROM HEAVEN A CITY CALLED THE "NEW JERUSALEM," AND LOCATED IT IN THE WESTERN BOUNDARIES OF MISSOURI, WHERE HE REQUIRES ALL HIS TRUE FOLLOWERS TO GO, UNDER THE PAIN OF HIS WRATH.

And it is a fundamental principle with them, that, if they cannot buy the land, they are to *obtain it by the sword.*

"America is a chosen land of the Lord, above every other land; it is the place of the New Jerusalem, which has come down from God out of heaven, upon the earth."—*Voice of War*, p. 179.

"This is the will of God concerning his saints, that they shall assemble themselves together unto the

land of Zion. Behold the land of Zion; I the Lord holdeth it in my own hands; notwithstanding, I, the Lord, rendereth unto Caesar the things which are Caesar's. Wherefore, I, the Lord, willeth that you shall purchase the lands, that you may have advantage of the world, that you may have claim of the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood. Wherefore the land of Zion shall not be obtained but by purchase, OR BY BLOOD; otherwise there is none inheritance for you."—*Doc. and Cov.*, p. 143.

"A revelation of Jesus Christ unto his servant Joseph Smith, jr., and six elders, as they united their hearts and lifted up their voices on high, for the gathering of his saints to stand on Mount Zion, which shall be the city of New Jerusalem; which shall be built, beginning at the Temple Lot, appointed by the finger of the Lord, in the western boundaries of Missouri."—*Id.*, p. 88.

"And that it was the place of the New Jerusalem which should come down out of heaven, and the Holy Sanctuary of the Lord."—*Book of Mormon*, p. 566.

MORMONISM DEMANDS MONEY AS THE CONDITION OF DISCIPLESHIP, UNDER THE PENALTY OF ETERNAL DAMNATION.

"Whoso receiveth you, receiveth me, and the same will feed you, and clothe you, and give you MONEY—and he who doeth not these things is not my disciple."—*Doc. and Cov.*, p. 93.

Here it will be seen that giving money to the Mormon leaders is a condition of discipleship, and all who are not Mormon disciples are doomed to hell!

ONE GRAND DESIGN OF MORMONISM IS, TO FILL THE POCKETS OF ITS ADVOCATES WITH MONEY.

"It must needs be that ye save all the money that ye can, and that ye gain all ye can in righteousness."—*Doc. and Cov.*, p. 191.

"It is wisdom in me, that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And also, this is a law unto every man that cometh unto this land, to receive an inheritance; and he shall do with his moneys according as the law directs."—*Ib.*, p. 138.

From the next extract, which is addressed to one Titus Billings, the grand object of Mormonism appears in full view:—

"And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto those I have appointed to receive it."—*Ib.*, p. 143.

Here it is again—money, money, money.

"And let all those (preachers) who have no families, who receive moneys, send it up unto the bishop of Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations, and the printing thereof, and establishing Zion."

"Behold, this is my will, obtaining moneys even as I have directed."—*Ib.*, pp. 143, 144.

"Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family."—*Ib.* p. 176.

The next extract is not only important, as it plainly shows the true Mormon solicitude about money, but it reveals an important fact with regard to Oliver Cowdery, one of the eleven witnesses upon whose *ipse dixit* we

are commanded to believe the Book of Mormon:—

"Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the moneys, which he shall carry up unto the land of Zion, except one go with him who is true and faithful. Wherefore, I, the Lord, willeth that my servant, John Whitmer, shall go with my servant, Oliver Cowdery."—*Ib.*, p. 138.

Does the reader still doubt as to the grand design of Smith and his associates? Read the following:—

"It is meet that my servant, Joseph Smith, jun., should have a house built in which to live and translate. And, again, it is meet that my servant, Sidney Rigdon, should live as seemeth him good, inasmuch as he keepeth my commandments."—*Ib.*, p. 189.

And from the following it will be seen, that Jo. Smith excuses himself from work, and has provided himself with "WHATSOEVER he needeth." And this regulation is not only to last while he lives, but he is to hold his office in the world to come!

"Provide for him food and raiment, and whatsoever he needeth."—*Ib.*, p. 126.

"And in temporal labor thou (Smith) shalt not have strength, for this is not thy calling."—*Ib.*, p. 112.

"VERILY, I SAY UNTO YOU, (Joseph Smith, jr.,) THE KEYS OF THE KINGDOM SHALL NEVER BE TAKEN FROM YOU, WHILE THOU ART IN THIS WORLD, NEITHER IN THE WORLD TO COME."—*Ib.*, p. 114.

Nor is this all. A new "revelation" has recently "come forth" from this impostor,

in which he not only makes provision for himself during life, but also for his family connections after him, *forever!!* This revelation is dated January 19, 1841, and has appeared in the papers of the day. It orders the building of a *boarding-house*:—

“And now, I say unto you, as pertaining to my *boarding-house*, which I commanded you to build for the boarding of strangers; let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have places therein from *generation to generation*. For this anointing have I put upon his head, that his blessing shall also be put upon the heads of *his posterity after him*; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindreds of the earth be blessed.

“Therefore, let my servant Joseph, and his seed after him, have place in that house from generation to generation, forever and ever, saith the Lord, and let the name of that house be called the Nauvoo House.”

A Presbyterian clergyman, from the neighborhood of Smith's residence, informs us that the impostor walks with a golden-headed cane, and dresses in the finest style. A distinguished member of the sect informed him that Smith was now possessed of more than \$100,000! Is this the way the Savior and the prophets of olden time did?

MORMONISM AUTHORIZES THEFT.

“Behold, it is said in my laws, or forbidden to get in debt to thine enemies; *but*, behold, it is not said, at any time, that the Lord should not take when he please, and pay as seemeth him good: wherefore, as ye are agents, and ye are on the Lord's errand, and whatsoever

ye do according to the will of the Lord is the Lord's business, and he *hath sent you to provide for his saints,*" &c.—*Doc. and Cov.*, p. 147.

And the congressional document to which we have alluded, contains evidence not only that Smith has publicly (that is, before his Mormon followers) advocated the doctrine of stealing under some circumstances, though not "in a general way," but also that the Mormon community have *actually been guilty of the practice*. The evidence is abundant to fix the charge of theft against Mormonism as a system.

MORMONS CHARGE THEIR LEADERS WITH THEFT, LYING, CHEATING, COUNTERFEITING, SLANDER, AND OTHER INFAMOUS CRIMES.

Dr. Avar, a prominent Mormon teacher and leader, when under examination, produced a document signed by eighty-four Mormons, in which they charge a number of the leaders directly with *theft*, and in a manner which leaves no room to doubt the truth of what is stated. The following are extracts. It is addressed "To Oliver Cowdery, David Whitmer, John Whitmer, W. W. Phelps, and Lyman E. Johnson," and dated,

"FAR WEST, June, 1838.

"After Oliver Cowdery had been taken by a state warrant for *stealing*, and the stolen property found in the house of William W. Phelps; in which nefarious transaction John Whitmer had also participated. Oliver Cowdery stole the property, conveyed it to John Whitmer, and John Whitmer to William W. Phelps;

and then the officers of law found it. While in the hands of an officer, and under arrest for this vile transaction, and, if possible, to hide your shame from the world, like criminals, (which indeed you were) you appealed to our beloved presidents, Joseph Smith, jr. and Sidney Rigdon, men whose characters you had endeavored to destroy by every artifice you could invent, not even the basest *lying* excepted.

"As we design this paper to be published to the world, we will give an epitome of your scandalous conduct and treachery for the last two years. We wish to remind you, that *Oliver Cowdery and David Whitmer* were among the principal of those who were the means of gathering us to this place (Far West) by their testimony which they gave *concerning the plates of the Book of Mormon*, that they were shown to them by an angel, which testimony we believe, now, as much as before you had so scandalously disgraced it. The saints in Kirtland having elected Oliver Cowdery to be a justice of the peace, he used the power of that office to take their most sacred rights from them, and that contrary to law. He supported a parcel of blacklegs, and disturbing the worship of the saints. Oliver Cowdery, David Whitmer, and Lyman E. Johnson, united with a gang of *counterfeiters, thieves, liars, and blacklegs of the deepest dye, to deceive, cheat, and defraud* the saints out of their property, by every art and stratagem which wickedness could invent; using the influence of the vilest persecutions, to bring vexatious law-suits, villanous prosecutions, and even *stealing* not excepted.

"During the full career of Oliver Cowdery and David Whitmer's bogus [counterfeit] money business, it got abroad into the world that they were engaged in it, and several gentlemen were preparing to commence a prosecution against Cowdery; he, finding it out, took with him Lyman E. Johnson, and *fled* to Far West, with their families, Cowdery *stealing property*, and bringing it with him, which has been, within a few weeks past, obtained by the owner, by means of a search warrant; and he was saved from the pene-

tentiary by the influence of two influential men of the place. He also brought notes with him, upon which he had received pay, and made an attempt to sell them to Mr. Arthur, of Clay county. And Lyman E. Johnson, on his arrival, reported that he had a note for one thousand dollars, against a principal man of the church, when it was a palpable falsehood, and he had no such thing; and he did it for the purpose of injuring his character.

"Neither were you content with slandering and vilifying here, but you kept up continual correspondence with your *gang of marauders* in Kirtland, encouraging them to go on with their iniquity, which they did to perfection, by swearing falsely to injure the character and property of innocent men; *stealing, cheating, lying*; instituting vexatious law-suits; selling bogus [bad] money, and also stones and sand for bogus: in which nefarious business Oliver Cowdery, David Whitmer, and Lyman E. Johnson were engaged while you were there. Since your arrival here, you have commenced a general system of that same kind of conduct in this place. You set up a nasty, dirty, pettifogger's office, pretending to be judges of the law, when it is a notorious fact that you are profoundly ignorant of it, and of every other thing which is calculated to do mankind good, [of course, then, they were ignorant of the 'plates' which they said an angel had 'brought and laid before' them] or, if you know it, you take good care never to practise it."

"And, in order to bring yourselves into notice, you began to interfere with all the business of the place, trying to destroy the character of our merchants, and bringing their creditors upon them, and break them up. In addition to this, you stirred up men of weak minds to prosecute one another, for the vile purpose of getting a fee for pettifogging from one of them. You have also been threatening continually to enter into a general system of prosecuting, determined, as you said, to pick a flaw in the titles of those who have

bought city lots and built upon them—not that you can do anything but cause vexatious lawsuits.

"And, amongst the most monstrous of all your abominations, we have evidence (which, when called upon, we can produce,) that letters sent to the post-office in this place have been opened, read, and destroyed, and the persons to whom they were sent never obtained them; thus ruining the business of the place. We have evidence of a very strong character that you are at this time engaged with a gang of counterfeiters, coiners, and blacklegs, as some of those characters have lately visited our city from Kirtland, and told what they had come for; and we know, assuredly, that if we suffer you to continue, we may expect, and that speedily, to find a general system of stealing, counterfeiting, cheating, and burning property, as in Kirtland—for so are your associates carrying on there at this time; and that, encouraged by you, by means of letters you send continually to them; and, to crown the whole, you have had the audacity to threaten us that, if we offered to disturb you, you would get up a mob from Clay and Ray counties. For the insult, if nothing else, and your threatening to shoot us if we offered to molest you, we will put you from the county of Caldwell: so help us God."

"The above was signed by some 84 Mormons."
—*Cong. Doc.*, No. 189, pp. 6, 7, 8.

Such, then, is the account which Mormons give of one another, and such are the men who profess to have "seen and *hefted*" the golden plates, and who command us to believe that they are inspired and empowered to work miracles! And this Oliver Cowdery, here charged with such infamous conduct by his own disciples, is announced in the book of *Doctrines and Covenants*, (page 77,) as an "apostle," and the "*second elder*" of the Mormon church!!

MORMONISM SANCTIONS SECRET SOCIETIES, AND ASSUMES THE RIGHT TO INFLICT THE PENALTY OF DEATH UPON SUCH AS REFUSE TO COMPLY WITH THE DICTATES OF ITS LEADERS.

"Sampson Avard, a witness, produced, sworn, and examined, in behalf of the state, deposeth and saith:—That about four months since, a band called the Daughters of Zion, (since called the Danite band,) was formed of the members of the Mormon church, the original object of which was to drive from the county of Caldwell all those who dissented from the Mormon church; in which they succeeded admirably, and to the satisfaction of all concerned. I consider Joseph Smith, jr., as the prime mover and organizer of this band. The officers of the band, according to their grades, were brought before him, at a school-house, together with Hiram Smith and Sidney Rigdon; the three composing the first presidency of the whole church. It was stated by Joseph Smith, jr., that it was necessary this band should be bound together by a covenant, that those who revealed the secrets of the society should be PUT TO DEATH. The covenant taken by all the Danite band was as follows, to wit:—They declared, holding up their right hand, 'In the name of Jesus Christ, the Son of God, I do solemnly obligate myself ever to conceal and never to reveal the *secret purposes* of this society, called the Daughters of Zion. Should I ever do the same, I hold my *life* as the forfeiture.'"—*Cong. Doc.*, 189, pp. 1, 2.

"John Cleminson, a [Mormon] witness, produced, sworn, and examined for the state, deposeth and saith:—Sometime in June I attended two or three Danite meetings; and it was taught there, as a part of the duty of the band, that they should support the presidency in *ALL their designs, right or wrong*; that *WHATEVER they said was to be obeyed*, and whoever op-

posed the presidency in what they had said or *desired* done, should be expelled from the county, or *have their lives taken*.

"Dr. Avard farther taught as a part of their obligation, that if any one betrayed the *secret designs* of the society, *they should be killed and laid aside, and nothing said about it.*"—*Ib.*, p. 15.

Some of the language used in the Book of Mormon proves that book to have been put into its present shape, if not entirely written, since 1827, as it quotes much of the language used about that time, concerning freemasonry; and hence it denounces "secret societies," "oaths," &c. But, by this testimony, it is proved that the Mormons have their "secret societies," and we believe they have them in New York, Philadelphia, and most of the places where they have made converts to their delusion.

**MORMONISM COMPELS ITS VICTIMS TO A COURSE
OF IRRELIGION AND CRIME, UNDER THE PENALTY
OF DEATH.**

From the testimony of Dr. Avard:—

"Joseph Smith, jr., the Sunday before the late disturbances in Daviess, at a church meeting, gave notice, that he wished the whole county collected on the next day, at Far West. He declared that all who did not take up arms in defence of the Mormons of Daviess, should be considered as tories, and should take their exit from the county."—*Cong. Doc.* 189, p. 2.

In the paper signed by eighty-four Mormons, and addressed to Oliver Cowdery, David Whit-

mer, John Whitmer, William W. Phelps and Lyman E. Johnson, we have the following:—

“There are no threats from you—no fear of losing our lives by you, or by anything you can say or do, will restrain us; for out of the county you shall go, and no power shall save you. And you shall have three days after you receive this communication *to you*, including twenty-four hours in each day, for you to depart with your families peaceably; which you may do undisturbed by any person; but in that time, if you do not depart, we will use the means in our power to cause you to depart; for go you shall.”—*Ib.*, p. 6.

“Morris Phelps, a [Mormon] witness, produced, sworn, and examined for the state, deposeth and saith: That Parley P. Pratt was in the battle with Bogart. Darwin Chase was one of the expedition, but not in the battle. Lyman Gibbs was in the battle; thinks Benjamin Jones was in the battle. Norman Shearer was also, and wounded. I was called upon by Charles C. Rich, to go down to Crooked river, to help relieve some Mormon prisoners, who, it was said, had been taken by a mob. I first refused to go; but, being threatened with force, I consented to go. Rigdon, in speaking of dissenters, who were unwilling to fight mobs, said that they ought to be pitched upon their horses with pitchforks and bayonets, and forced into the front of the battle, and their property confiscated to the use of the army.”—*Ib.*, p. 12.

From the testimony of John Cleminson:—

“On the Monday prior to the last Daviess expedition, I heard Mr. Rigdon say that those who had heretofore been backward in taking up arms in defending themselves ought to, or should, be put upon their horses with bayonets and pitchforks; and Smith said, forced into the front of the battle; and that the property of those who would not go into the war should

be consecrated to the use of those who did. Mr. Smith said their beef, corn and potatoes they would take.

"I went in the expedition to Daviess in which Galatin was burnt, as I felt myself compelled to go from the regulations which had been made."—*Ib.*, p. 16.

From the testimony of Reed Peck :—

"Such men as would oppose things undertaken, as being unlawful, and such as they feared was a violation of the law, I have heard Smith and Rigdon, in their public addresses, denominate, 'O don't men.' These I understood to be those who were denominated, also, dissenters; and in reference to men who were hanging back, and did not wish to engage in their expeditions, they were called traitors; and referring to such, as I understood, Mr. Rigdon proposed that blood should first begin to flow at Far West, [that is, that these men should be put to death!] The proposition was then made and carried unanimously, that those who thus hung back should be pitched upon their horses and *made to go*, and placed in the front of the army.

"I heard Dr. Avard say, that it was a regulation of that Society [Danite band] that no one should speak against them, or hear any one else do it with *impunity*."—*Ib.*, p. 18.

From the testimony of Burr Riggs :—

"While the last expedition was going on in Daviess, there was a meeting in Far West, in which Mr. Sidney Rigdon presided. There were present about 60 or 100 men; a guard was put around the house, and one was placed at the door. Mr. Rigdon said that the last man had run away from Far West that was agoing to; that the next man who started should be pursued and brought back, dead or alive. He further said that one man had slipped his wind yesterday, and had been thrown aside into the brush for the buzzards to pick, and the first man that lisped it should die."—*Ib.*, pp. 29, 30.

"John Whitmer, a [Mormon] witness for the state, produced, sworn and examined, deposeth and saith:—Mr. Smith said, that any person who spoke or acted against the presidency or the church, should *leave the country, or die.*"—*Ib.*, p. 33.

"Benjamin Slade, a [Mormon] witness for the state, produced, sworn and examined, deposeth and saith:—I was in a meeting in a school-house in Far West, while the Mormon troops were in Diahmon, in the last expedition. After the assembly had got into the house, *a guard was placed at the door.* Mr. Rigdon got up, and in a speech, said, that the time had now come, in which *every man* must take his part in this war; and that they had been running away, and leaving Caldwell county, and that the last man had now left the county, that *should be suffered to do so.* A formal vote, by way of resolution, or covenant, was put—that, if any man attempted to leave the county, any one of the company then present, was to *kill him, and say nothing about it, and throw him into the brush.* When this was put to vote, I heard no one vote against it. Rigdon then called for the negative vote, and said he wanted to see if any one *dared* to vote against it. There was no negative vote."—*Ib.*, p. 37.

MORMONISM ASSUMES THE PREROGATIVES OF GOD OVER THE CONSCIENCES OF MEN.

Sampson Avard (and we have seen that no man among the Mormons could know better than he what Mormonism is) testifies:

"The prophet, Joseph Smith, jr., together with his two counsellors, Hiram Smith and Sidney Rigdon, were considered as the SUPREME HEAD OF THE CHURCH, and the *Dunite band* feel themselves as much bound to obey them as to obey the SUPREME GOD."—*Cong. Dec.*, No. 189, p. 2.

MORMONISM AUTHORIZES AND SANCTIONS PHYSICAL RESISTANCE TO THE LAWS OF THE LAND.

From the testimony of Reed Peck:—

"I heard Joseph Smith, jr., in a public address, say, that he had a reverence for the constitution of the United States, and of this state, but as for the laws of this state he did not *intend* to regard them, nor care anything about them, as they were made by lawyers and blacklegs."—*Cong. Doc.*, No. 189, p. 20.

Testimony of John Whitmer:—

"Mr. Smith said he did not intend in future to have any process served on him, and the officer who attempted it should die; that any person who spoke or acted against the presidency or the church, should leave the country or die; that he would suffer no such to remain there; that they should lose their head. George W. Harris, who was there present, observed, 'the head of their influence, I suppose.' Smith replied, yes, he would so modify it. Mr. Rigdon then got up, and spoke in connection with what Mr. Smith had been saying; and in speaking of the head of their influence, he said that he meant that ball on their shoulders, called the head, and that they should be followed to the ends of the earth. Mr. Rigdon further remarked, that *he would suffer no process of law to be served on him hereafter.*"—*Ib.*, p. 33.

"Timothy Lewis, a [Mormon] witness for the state, produced, sworn, and examined, deposes and saith:—I was at Diahmon during the last expedition to Daviess county. I remained in the place during the time the Mormon troops were there. I was out on none of their scouting parties, but saw a great deal of property and plunder brought in, which was said to be consecrated property by those who brought it in, as well as by others. Those who were active in plundering, said they intended to consecrate all the property

in Daviess county, and take the county to themselves. They said there was no law in this state, but that a law was about to be established by a higher power, to be given by revelation."—*Ib.*, p. 38.

MORMONS ARE PLEDGED TO HELP EACH OTHER, RIGHT OR WRONG, AGAINST THE RIGHTEOUS ADMINISTRATION OF THE LAWS OF THE LAND.

Testimony of Sampson Avard:—

"Instruction was given by Joseph Smith, jr., that if any of them [the Danite band] should get into difficulty, the rest should help him out, and that they should *stand by each other, RIGHT OR WRONG.*"—*Cong. Doc.*, No. 189, p. 2.

Testimony of John Corril:—

"I took exceptions only to the teachings as to the duties of that [Danite] society, wherein it was said, if one brother got into difficulty, it was the duty of the rest to help him out, *right or wrong.*"—*Ib.*, p. 12.

Testimony of John Cleminson:—

"I attended two or three Danite meetings, and it was taught there, as a part of the duty of the band, that they should support the presidency in *all* their designs, *right or wrong.*"—*Ib.*, p. 15.

Testimony of Reed Peck:—

"George W. Robertson and Philo Dibble invited me to a Danite meeting. I went; and the only speaker was Dr. Avard, who explained the object of the meeting, and said that we were to be governed by the presidency, and do *whatever* they required, and uphold them: that we *were not to judge for ourselves, whether it were right or wrong*; that God had raised up

a prophet who would judge for us; and that it was proper we should stand by each other in all cases, and gave us an example:—‘If we found one of the Danites in difficulty, in Ray or Clay for instance, we should rescue him, if we had to do with his adversary as Moses did with the Egyptian, *put him in the sand*. It made no difference whether the Danite was to blame or not; they would pack to Far West and there be taken care of.’—*Ib.*, p. 17.

MORMONISM AUTHORIZES AND APPROVES THE HORRID CRIME OF ASSASSINATION.

“— Nevertheless, thine enemy is in thine hand, and if thou reward him according to his works, *thou art justified*; if he has sought thy life, and thy life is endangered by him, thine enemy is *in thy hand*, and *thou art justified*.”—*Doc. and Cov.*, p. 218.

Testimony of Reed Peck:—

“I think it was the last of June, or the first of July last, that I heard Dr. Avard say, that he had just returned from a council with the presidency, in which council Jared Carter was broken of his office by Captain Gene, of the Danite band, for having spoken against Sidney Rigdon, one of the presidency; it being a regulation of that society that no one should speak against them, or hear any one else do it with impunity. In that council, Avard said, an arrangement was made to dispose of dissenters, to wit: that all the head officers of the Danite band should have a list of all the dissenters, both here and in Kirtland; ‘and,’ said he, ‘I will tell you how I will do then. When I meet one damning the presidency, I can damn them as well as he; and if he wanted to drink, he would get a bowl of brandy, and *get him half drunk*, and, *taking him by the arm, he would take him to the woods or brush*, and,’ said he, ‘*he would*’—[the language

is not fit to be printed] 'in a minute, and put them under the soil.'

"And Mr. Rigdon said in the same sermon, that he would assist to erect a gallows on the square, and hang them all. Joseph Smith, jr., was present, and followed Mr. Rigdon, after he had made the above declaration, and said that he did not wish to do anything unlawful. He then spoke of the fate of Judas, and said that Peter hung him, (Judas,) and said that he approved of Mr. Rigdon's sermon, and called it a good sermon."—*ib.*, pp. 20, 21.

Testimony of W. W. Phelps:

"Mr. Rigdon then commenced making covenants with uplifted hands. The first was, that if any man attempted to move out of the country, or pack his things for that purpose, that any man then in the house, seeing this, without saying anything to any other person, **SHOULD KILL HIM, and haul him aside into the brush**; and that all the burial he should have, should be in a turkey buzzard's — [not fit to be printed,] so that nothing should be left but his bones. That measure was carried in form of a covenant with uplifted hands. After the vote had passed, he said, now see if any one **DARE** vote against it, and called for the negative vote, and there was none. The next covenant, that, if any persons from the surrounding country came into their town, walking about—no odds what he might be—any one of that meeting should **KILL HIM, and throw him aside into the brush**. The third covenant was, **'CONCEAL ALL THESE THINGS.'** Mr. Rigdon then observed, that the kingdom of heaven had no secrets, that yesterday a man had slipped his wind, and was dragged into the hazel brush, and, said he, **'THE MAN WHO LISPS IT SHALL DIE.'**"—*ib.*, p. 46.

"John Cleminson, a [Mormon] witness, produced, sworn, and examined, in behalf of the state, deposes and saith:—Some time in June, I attended two or

three Danite meetings, and it was taught there, as a part of the duty of the band, that they should support the presidency in all their designs, right or wrong; that *WHATEVER* they said, was to be OBEYED, and *whoever opposed the presidency, in what they said or desired done, should be expelled from the country, or HAVE THEIR LIVES TAKEN.* The three composing the presidency were at one of those meetings; and, to satisfy the people, Dr. Avaré called on Joseph Smith, jr., who gave them a pledge that if they led them into a difficulty he would give them his head for a football; and that it was the will of God these things should be so. The teacher and active agent of the society, was Dr. Avaré, and his teachings were approved of by the presidency. Dr. Avaré further taught, as a part of their obligation, that if any one betrayed the *SECRET DESIGNS of the society, THEY SHOULD BE KILLED, and laid aside, and nothing said about it.*"—*Ib.*, p. 15.

Reed Peck testified—

"I heard Avaré, on one occasion, say, that the Danites were to consecrate their surplus property, and to come in by tens to do so; and if they lied about it, he said Peter killed Ananias and Sapphira, *and that would be an example for us.*"—*Ib.*, p. 15.

And, in view of the foregoing testimony, let it be remembered, that these fanatics are now among the Indians of our western wilds, teaching them the bloody and treasonable doctrines already described; and their war-like movements are sufficient to show the dangerous tendency of this great delusion.*

* They have a prophecy that "a remnant of the house of Jacob," as they call the American Indians, "shall be among the *Gentiles*," as they call the rest of us, and shall "cut off the cities" and "throw down the strong-holds" of our land, "and none can deliver."

It was proved, on the trial of Joseph Smith, for high treason, that he had repeatedly declared that he "would become a second Mahomet" to the world! A western paper, published at Galena, says:—

"From what we hear and read, we should judge that great excitement prevailed among the other inhabitants of Hancock county and vicinity, in relation to this sect. We should exceedingly regret to see the exciting scenes of Missouri re-enacted in this state, but we consider such as not among the impossibilities. What appears to excite particular aversion or alarm, is the organization of what is called the Nauvoo Legion, who muster every few days, 'all harnessed for war.' Their neighbors, unskilled in the mysteries of the golden plates, fear they are to be driven out, as were the Hittites, Jebusites, &c., from the land of Canaan of old, and that Smith does not place as much faith in the efficacy of rams' horns, in tearing down the walls of the Gentiles, as in shooting-irons and ball-cartridges."

Read the following, from the Mormon paper published at Nauvoo, Illinois, June 1, 1841:—

"NAUVOO LEGION.

"*Head Quarters, Nauvoo Legion, city of
Nauvoo, Ill., May 25, A. D. 1841.*"

"GENERAL ORDERS.

"The 1st Company, (Riflemen,) 1st Battalion, 2d Regiment, 2d Cohort, will be attached to the escort contemplated in the general orders of the 4th inst., for the 3d of July next.

"In forming the Legion, the Adjutant will observe the rank of companies as follows, to wit:—

"1st Cohort—the flying artillery first, the lancers next, the riflemen next, visiting companies of dragoons next, the lancers and cavalry next, the dragoons. 2d Cohort—the artillery first, the lancers next, the riflemen next, the light infantry next, and the infantry next—visiting companies in their appropriate places on the right of the troops of their own grade: the ranking company of the 1st Cohort will be formed on the right of said Cohort,—and the ranking company of the 2d Cohort will be formed on the left of said Cohort—the next on the left of the right, the next on the right of the left, and so on to the centre. The escort will be formed on the right of the forces.

JOSEPH SMITH, *Lieut. General.*

JOHN C. BENNETT, *Maj. General.*"

Long before the Mormon war we confidently predicted that result, from the teachings of this sect; and we may feel and manifest as much contempt as we please against this rank delusion; it will cause more bloodshed in this country than it has yet been the occasion of. For, what will not religious fanaticism do, when united with the sword, as in the case of Mohammed?

The following extract is from a correspondent of the Boston Recorder, under date of April 6, 1841, giving an account of the laying of the corner stone of the great Mormon Temple in Nauvoo:—

"After some show of reviewing, the presentation of a banner by some ladies, &c., the whole "Nauvoo Legion" advanced up the hill, accompanied by an immense procession. They were commanded by the Quarter Master General of Illinois, who, in his new

capacity of a Mormon convert, doubtless considers it his highest military distinction to head this motley herd, even under the direction and authority of such a man as Smith. The latter presented the appearance of a prophet militant, being dressed in elegant military costume, riding a fine horse, and surrounded by quite a respectable staff, besides a life-guard of twelve men, mounted, dressed in white, and armed with rifles, pistols, and knives—a necessary retinue for a prophet who is an outlaw, having been demanded by the governor of Missouri, as a criminal; a demand which his guard have promised with an oath to resist, even unto blood. I obtained a position just outside of the line of sentries established around the consecrated enclosure, from which I could see and hear all that passed—and a most imposing scene it was, though with a touch of the ludicrous. Here, on a long bluff in the wild west, were fifteen military companies, under an ecclesiastical organization, with an assembly of spectators variously estimated at from five thousand to eight thousand; and in the centre, surrounded by bayonets, was an ill-made, ill-bred man, decked in military garb—an indicted criminal under the laws of Missouri, honored and guarded, and swelling with ill-concealed pride as the inspired organ of the Divine commands, and the grand centre of all this strange pageant!"

SOME OF SMITH'S MOST INTIMATE FRIENDS HAVE
RENOUNCED HIM AS AN IMPOSTOR.

We have now before us a pamphlet, written by Mr. W. Harris, a renouncing Mormon, we believe, which discloses deeds of darkness, of which Smith has been guilty, enough to stamp his character with the deepest infamy. Mr. Harris gives the names of a number who have not only renounced Mormon-

ism, but for doing so, have been denounced by Smith as "beneath contempt." Here are some of them:—

"*Warren Parish* was one of the first seventy elders of the Mormon church. *Leonard Rich* and *Sylvester Smith* were two of the seven presidents of the seventy elders. *John F. Boynton* and *Luke Johnson* were two of the twelve apostles. *Stephen Burnett* was an elder. *Zerah Cole* was one of the seventy elders. *Frederick Williams*, one of the presidency of the church. *Martin Harris*, a high priest, and a witness to the *Book of Mormon*. *Cyrus Smalling*, one of the seventy elders, and *Doct. Warren A. Cowdery*, a presiding high priest. Here, then, by Smith's own showing, a great number of the highest officers of the church, selected by himself, were a pack of scoundrels."—p. 43.

We know of numbers who have renounced this wicked imposture. Mr. R. Shurragar, of New York, is one. Mr. S. not only believes Mormonism to be a lie, but he knows that some who advocate it are deceiving the people with their eyes wide open.

THE SPIRIT OF MORMONISM IS A SPIRIT OF MURDER
AND BLOODSHED.

Of this fact, the foregoing testimonies must satisfy the most incredulous. But we add one more. It is an extract from a speech delivered at "Far West," July 4, 1838, (before the disturbances took place which drove them from Missouri,) by Sidney Rigdon:—

"We take God and all the holy angels to witness this day, that we warn all men, in the name of Jesus

Christ, to come on us no more forever. The man, or the set of men, who attempts it, does it at the expense of their lives. And that mob that comes on us to disturb us; it shall be between us and them a war of extermination, for we will follow them till the last drop of their blood is spilled, or else they will have to exterminate us: for we will carry the seat of war to their own houses, and their own families, and one party or the other shall be utterly destroyed. Remember it, then, all men. * * * No man shall be at liberty to come into our streets, to threaten us with mobs, for if he does, he shall atone for it before he leaves the place, neither shall he be at liberty to vilify and slander any of us, for suffer it we will not, in this place. We therefore take all men to record this day, as did our fathers. And we pledge this day to one another, our fortunes, our lives, and our sacred honors, to be delivered from the persecutions which we have had to endure for the last nine years, or nearly that. Neither will we indulge any man, or set of men, in instituting vexatious law-suits against us, to cheat us out of our just rights; if they attempt it, we say we be unto them. We this day, then, proclaim ourselves free, with a purpose and a determination, that can never be broken. No Never! No NEVER!! NO NEVER!!!"—p. 45.

THE MORMON LEADERS ARE GUILTY OF DOWN- RIGHT SWINDLING.

The following facts are from the pamphlet before referred to, entitled "Mormonism Portrayed:—

"In 1835, Smith, Rigdon, and others, formed a mercantile house, and purchased goods in Cleveland and in Buffalo, to a very large amount, on a credit of six months. In the fall, other houses were formed, and goods purchased in the eastern cities to a still greater

amount. A great part of the goods of these houses went to pay the workmen on the Temple, and many were sold on credit, so that when the notes became due, the houses were not able to meet them. Smith, Rigdon & Co. then attempted to borrow money, by issuing their notes, payable at different periods after date. This expedient not being effectual, the idea of a bank suggested itself. Accordingly, in 1837, the far-famed Kirtland Bank was put into operation, without charter.

"This institution, by which so many have been swindled, was formed after the following manner: Subscribers for stock were allowed to pay the amount of their subscriptions in town lots, at five or six times their real value; others paid in personal property, at a high valuation; and some paid the cash. When the notes were first issued, they were current in the vicinity, and Smith took advantage of their credit, to pay off with them the debts he and the brethren had contracted in the neighborhood for land, &c. The eastern creditors, however, refused to take them. This led to the expedient of exchanging them for the notes of other banks. Accordingly, the elders were sent off into the country to barter off Kirtland money, which they did with great zeal, and continued the operation, until the notes were not worth twelve and a half cents to the dollar. As might have been expected, this institution after a few months exploded, involving Smith and his brethren in inextricable difficulties. The consequence was, that he and most of the members of the church set off in the spring of 1838 for Far West, Mo., being pursued by their creditors, but to no effect."—p. 31.

"As regards the pecuniary transactions of the Mormons since they have been in Illinois, Smith still uses his power for his own benefit. His present operations are to purchase land at a low rate, lay it off into town lots, and sell them at a high price to his followers. Thus lots, that scarcely cost him a dollar, are fre-

quently sold for a thousand. He has made several towns in this manner, both in Iowa and in Illinois."

—p. 36. **JOSEPH SMITH, JR., AND OTHER MORMONS, ARE NOTORIOUSLY PROFANE.**

"James C. Owens, a [Mormon] witness, produced, sworn, and examined, in behalf of the state, deposeseth and saith:—In the morning of the day that the militia arrived at Far West, I heard Joseph Smith, jr., in a speech to the Mormon troops, say, that they were a d—d set, and God should d—n them, so help him Jesus Christ; that he meant to go on then as he had begun, and take his own course, and KILL and DESTROY, and told the men to fight like angels; that heretofore he had told them to fight like devils, but now he told them to fight like angels—that angels could whip devils. He swore considerably, and observed, that they might think that he was swearing, (!), but that God Almighty would not take notice of him in cursing such a d—d set as they were."—*Cong. Rec.*, No. 189, p. 14.

MORMONISM IS A BASE IMPOSTURE, DIRECTLY OPPOSED TO THE GOSPEL OF JESUS CHRIST.

"Whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name, and behold, I will smite them according to your words, in mine own due time."—*Doc. and Cov.*, p. 112.

And this impious blasphemy is put into the mouth of God! And will any believer in the Christian Scriptures say, that such daring wickedness as this should not be exposed and rebuked?

The Book of Mormon institutes new conditions of salvation:—

"And whoso believeth not in me and is *not* baptized, shall be damned."—*Ib.*, p. 478.

"Behold, I say unto you, that he that supposeth that little children needeth baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, *he must go down to hell.*"—*Ib.*, p. 582.

The curse of God is denounced upon all who reject the nonsense contained in the Book of Mormon:—

"And he that shall deny these things, let him be accursed."—*Ib.*, p. 546.

"He that kills shall not have forgiveness in this world, nor in the world to come."—*Ib.*, p. 121.

"If thine enemy trespass against thee the fourth time, thou shalt not forgive him."—*Ib.*, p. 219.

"Confound your enemies; call upon them to meet you, both in public and in private."—*Ib.*, p. 225.

It would be foreign to our purpose to attempt an exhibition of any considerable proportion of the egregious blunders, contradiction of facts in philosophy and Scripture, which abound in the Book of Mormon, and the Doctrines and Covenants. In the latter, for instance, it is said, page 142:—

"The day of transfiguration shall come, when the earth shall be transfigured!"

Again:—

"The measure of man, according to his creation before the world was."—*Ib.*, p. 192.

"Enoch was twenty-five years old when he was ordained, under the hand of Adam; and he was sixty-

five, and Adam blessed him, and he saw the Lord; and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated."—*Ib.*, p. 85.

The Bible (Gen. iv. 23) gives a very different account of Enoch's age, as any one may see.

But enough.

The New Testament commands us not to resist evil. (Matt. v. 39.) The Book of Mormon commands directly the reverse:—

"Let us *resist evil*; and whatsoever evil we cannot resist with our words, yea, such as rebellions and dissensions, let us *RESIST THEM WITH OUR SWORDS*."—*Ib.*, p. 399.

As the reader may not have an opportunity of examining any of the Mormon books for himself, we will here present a few extracts from the "Doctrines and Covenants," that he may have a full view of the sublime mysteries of Mormonism. Instance the following:—

Revelation given April, 1829, to Oliver Cowdery:—
 "Behold, you have not understood; you have supposed that I must give it" (the translation of the golden plates) "unto you, when you take no thought, save it were to ask me. But, behold, I say unto you, that you must study it *out* in your mind; that you must ask me if it be right; and if it is right, I will cause your *locom* shall burn within you; then you shall *feel* that it is right. But if it be not, you shall not have such feelings; but then shall have a *stupor of thought*, that shall cause

you to *forget* those things which are wrong."—*Ib.*, p. 162.

"Behold, I command you" (Hyrum Smith) "that you need not suppose that you are called to preach until you are called." [1]—*Ib.*, p. 168.

Look at the following, said to be the word of God, and of equal authority with the holy Scriptures!

"Verily, I say unto you, let my servant, Joseph Smith, Jr., and Sidney Rigdon, take their journey, as soon as *preparations can be made to leave their homes*, and journey to the land of Missouri."—*Ib.*, p. 193.

"I, the Lord, am willing, if any among you desireth to ride upon *horses*, or upon *mules*, or in *chariots*; he shall receive the blessing, if he receive it, from the hand of the Lord, with an upright heart in all things."—*Ib.*, sec. 72.

"All *grain* is good for the food of man, and also the *fruit of the vine*, that which yieldeth fruit when in the ground or above the ground. Nevertheless, *wheat* for man, and *corn* for the ox, and *oats* for the horse, and *rye* for the fowls, and for *swine*, and for all beasts of the field; and *barley* for all useful animals, and for mild drinks, and all other grain."—*Ib.*, p. 208.

It is said these men have commenced a new translation of our common Bible: hence the following:—

"It is my will that you should haste to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."—*Ib.*, p. 213.

From the following, it seems Smith and Rigdon have become wiser than any of the prophets or apostles of God:—

"We, Joseph Smith, jr., and Sidney Ridgon, being in the spirit on the 16th of February, in the year of our Lord 1832, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even those things which were from the beginning, before the world was."—*Ib.*, p. 226.

But we will conclude our quotations in this connection with the following choice specimen. It is a revelation said to have been made to Mrs. Smith;—a revelation from God to appoint Mrs. S. *private secretary to Mr. Smith!!* To authorize her ORINATION! To compile a Hymn Book!!!! How monstrous! how blasphemous!!!! Read it.

Revelation to Emma Smith, given July, 1830!

"1st. Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my gospel are sons and daughters in the kingdom. A revelation I give unto you concerning my will, and if thou art faithful, and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee, and from the world, which is wisdom in me in time to come.

"2d. And the office of thy calling shall be for a comfort unto my servant Joseph Smith, jr., thy husband, in his afflictions; with consoling words, in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe while there is no one to be scribe for him, that I may send my servant Oliver Cowdery whithersoever I will.

And thou shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit: for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. And thou needst not fear, for thy husband shall support thee in the church: for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

"3d. And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee also to make a selection of sacred Hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads. Wherefore lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

"4th. Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come. And verily I say unto you, that this is my voice unto all. Amen."—*ib.*, p. 178, §48.

MORMONS CONTEMPLATE A COMBINATION WITH THE AMERICAN INDIANS FOR THE SUBVERSION OF THE CIVIL GOVERNMENT OF THIS COUNTRY.

Our space will not admit the testimony which we have at command in proof of this assertion. We are told that various methods have been adopted by Mormons for the purpose of corrupting the minds of different In-

dian tribes, and enlisting them against the government of the United States.

Besides visiting them in the professed character of missionaries, it is said they have proposed intermarriages with them, and with some success. The following is from Mr. Harris' pamphlet, before referred to:—

"Voice of Warning, by Parley P. Pratt, one of the Twelve Apostles, page 186: 'The government of the United States has been engaged, for upwards of seven years, in gathering the remnant of Joseph (the Indians) to the very place where they will finally build a New Jerusalem, a city of Zion; with the acquisition of the believing Gentiles, who will gather with them from all the nations of the earth; and this gathering is clearly predicted in the Book of Mormon, and other revelations, and the place before appointed, and the time set for its fulfilment; and except the Gentiles repent of all their abominations and embrace the same Covenant, (namely, the Book of Mormon,) and come into the same place of gathering, *they will soon be destroyed from off the face of the land*: as it is written by Isaiah, "the nation and kingdom that will not serve thee shall perish. Yea, those nations shall be utterly wasted." It is further stated in the same work, that the Indians shall be gathered, and that they, in connection with the Mormons, shall be amongst the Gentiles, as 'a young lion among the flock of sheep, and none can deliver,' and that the Gentiles (all anti-Mormons) shall be 'as a thing long since passed away, and the remembrance of it almost gone from the earth.'

"But to cap the climax, read the following: 'All who will not hearken to the Book of Mormon, shall be cut off from among the people; and that too in the day it comes forth to the Gentiles and is rejected by them.' And not only does this page set the time for the over-

throw of our Government, and all other Gentile Governments on the AMERICAN CONTINENT, but the way and means of this utter destruction are clearly foretold; namely, the remnant of Jacob (or Indians) will go through among the Gentiles and tear them in pieces like a lion among the flocks of sheep. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. This destruction includes an utter overthrow and desolation of all our cities, forts and strong-holds—an entire annihilation of our race, except such as embrace the Covenant, and are numbered with Israel!!! 'And I will state, as a prophecy, that there will not be an unbelieving Gentile on the face of this continent fifty years hence; and if they are not greatly scourged and in a great measure overthrown within five or ten years from this date, (1838,) then the Book of Mormon will have proved itself false.' This last quotation comes from Pratt's 'Mormonism Unveiled, or Truth Vindicated,' a work, by the way, so popular among them that it has already passed through several editions. Comment is unnecessary here; the fact stands proved, clearly and incontrovertibly proved, that they contemplate nothing less than the butchery! murder!! and entire annihilation!!! of all who will not subscribe to their ridiculous teachings. And what adds injury to insult, is this: that they raise a long and loud cry of 'PERSECUTION,' when people are only defending themselves against their unlawful aggressions. In conclusion, permit me to ask my countrymen whether they are prepared to allow these 'wolves in sheep's clothing' to impose upon them by the false cry of peace, when it is evident that they have only 'religion on their tongues,' at the same time 'holding a dagger in their hands and murder in their hearts.'

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The time was when we supposed Mormonism too great an *absurdity* to be received by any person of common sense, who believed the Bible. But we know that no system of error was ever broached, too monstrous to be believed by some. All the impostures ever concocted, have, in their time, had their advocates. And no system of fanaticism, in any previous age, has combined so many *fatal* errors as this Mormonism, which has been delineated in these extracts. Here you have it, as plain as language can make it, that Mormonism *authorizes* and approves the most horrid crimes which it is possible for any one to perpetrate. *Deception, lying, fraud, theft, plunder, arson, treason, and murder*, are among the crimes which have characterized this miserable delusion.

And will it be said that these deluded creatures committed these dreadful crimes in *self-defence*? Treason, theft, and murder in self-defence! What kind of religion is that which leads its votaries to perpetrate such crimes under the pretence that they are doing it in self-defence? The truth is, Mormons believe that the whole of this country belongs, of right, to them; and they are training their followers, and preparing them to obtain possession of the country, either by "purchase or by blood." We may laugh at these as idle pretensions, and persuade ourselves that they cannot amount to anything. So the good people of the west thought; but we now see that Mormonism has actually involved one portion of our land in all the horrors of a civil war. And what it has done in Missouri it will do in other places, just as soon as it can find a sufficient number silly enough to yield their hearts and property to its unreasonable, unscriptural, and wicked claims.

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